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Religious Life and Opinions of Frederick William III. of Prussia.
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THE hasty and visionary scheme for establishing something like terms of union between the religious associations of Germany and the Church in this country, which was sought to be carried into effect by the consecration and mission of Bishop Alexander to Jerusalem, in 1841, has given to members of our Church so melancholy and anxious an interest in acquainting themselves with the living principles, character, and "*religious life*," if we may adopt Mr. Birch's expression, of the Protestant communions of the Continent, that the life and opinions of so distinguished a character as the late King of Prussia, can hardly fail to be very generally read. By some special and kind protection of Providence, we have up to this time been preserved from all definite act of amalgamation with the communions that were thrown into a state of separate existence at the Reformation. In so saying, of course it is not meant that the theology of Luther and Calvin has, in no degree, been able to find a dry place whereon to rest, among the clergy of our Church, or that we have been wholly preserved from the servilities of Erastus, the theories of Arminius, the unbelief of Rationalism. It must be confessed that we have suffered from all these diseases, in their turn, and that they are by no means characteristic, indigenous evils of Germany. The history of the people of England and of Germany, since the sixteenth century, would, on being examined, prove that many of the peculiar evils under which the Gospel has laboured in both countries, have had not only a

kindred origin, but have been favoured by many concurrent and kindred circumstances. And, perhaps, it may be the general perception of this circumstance that gives whatever consistency it may possess, to the current notion of an identity of interest, between ourselves and the German Christians who reject all communion with Rome; the fact of a common liability to the same forms of evil being presumed to indicate some inherent fitness for corporate unity, which cannot too speedily assume its proper outward form, and proclaim itself in some substantive shape, and by appropriate visible tokens. Up to this time, however, the good providence of God has preserved to us in this land a body of Christians under the apostolical rule of bishops, fenced in and guarded by an ecclesiastical regimen, administered by them, and from which each several bishop is bound in conscience, in virtue of oaths, and by the vows of his consecration, not to depart. Owing to the spiritual power of this very ecclesiastical constitution, up to this day no formal act of amalgamation with any other body of Christians has been carried into effect. Moreover, it requires nothing beyond the merest elementary acquaintance with the divine nature of the constitution of the Church, as governed by her bishops, to see that all union with any other body is a thing of its own nature *impossible*, the formal act which would be supposed to effect a union with any other society not really effecting what it would seem to effect. For this plain reason: There is but one Church of Christ upon earth,—that is, wherever there is a bishop lawfully consecrated, and Christian people submitting themselves to him, and rendering to him lawful canonical obedience, there the Church exists. The whole number of Catholic bishops and their flocks constitute the whole visible Church Catholic; neither is it possible, under ordinary circumstances, to have communion with the visible Catholic Church, except through the medium of the bishop, and by rendering lawful canonical obedience to him:—the Catholic maxim, *ἀνευ τοῦ ἐπίσκοπου μὴδεν πράττειν*, rendering it impossible to obtain regular admittance into the fold of the Church, except by and through the living bishop—(of course we do not speak of surreptitious acts of communion in times of negligence and disorder, upon the validity of which no opinion is here offered). But as a fundamental maxim of catholic government, which cannot be set aside by any power of man, the bishop alone has the necessary power to admit to catholic communion; and forasmuch as the bishop is bound, by the most solemn sanctions, to the canons of the Church over which he presides, and may not depart from them without incurring the heaviest guilt, and perilling his own soul, the catholic principle admits of no dispute, that none can be admitted to the communion of the Church without acknowledging the apostolic authority which is vested in the bishop;

and whosoever refuses to acknowledge and pay lawful obedience to this authority, is *ipso facto* disqualified and excluded from the enjoyment of whatever spiritual benefits the visible bishop is appointed by the invisible Head of the Church to be the channel of communicating to his people. It being contrary even to natural piety, to suppose for a moment, that it could be possible for men to receive spiritual blessings, otherwise than upon terms of submission to the Divine Giver. If, therefore, the catholic bishop be really an authorized servant of the invisible Head of the Church, and divinely empowered to become the minister of spiritual blessings,—then before any human being, not in communion with the Church, can enjoy and share in the spiritual blessings appointed to be thus communicated, he must fully, entirely, and canonically acknowledge the spiritual jurisdiction of the bishop, that he is the authorized minister and servant of the Invisible Bishop, and that, in virtue of his authority so received from heaven, and ratified by the Invisible Head, he is able to dispense spiritual gifts to all faithful and obedient people. Now, if the catholic bishop be not thus authorized, where is the advantage of catholic communion? Why should any man, in his senses, desire communion with the Church? What good in the world can it do him? What possible privilege can he have in the Church which he could not have equally in any other society of Christian worshippers? Learned teachers, literature, theological learning, the society of pious, thoughtful, and educated men, social worship, liturgic rites and ceremonies,—all these are privileges that can be had without submitting to pay canonical obedience to the apostolical jurisdiction of a bishop. What possible religious motive, therefore, can there be for seeking union with the visible Church, except it be on purpose to participate in those spiritual blessings which the Apostolical Episcopate is alone commissioned to convey? And yet, can anything more monstrous be conceived, than to expect a blessing through the means of a divine commission, and at the same time act towards the bearer as if he were only an ordinary human instrument? Is not the rule of God's government declared to proceed upon the principle of His scorning the scorers, and despising them who lightly esteem Him; and if He has condescended to make individual bishops His instruments, how can they be His instruments for blessing, except to such only who acknowledge *Him* in them, and show homage and reverence to God in His servants? It seems to follow, from the very nature of God, as the Almighty Ruler of the universe, that either the belief in the Catholic Episcopate, according to which the individual bishop is accounted to be the channel of spiritual blessings to those who acknowledge him, must be a visionary notion, without reality, that has deceived the world since the Christian era; and consequently, all desire

to be united to his communion unreasonable and devoid of all adequate cause or motive ; or else, admitting the catholic doctrine, it must be inexpressibly offensive to Almighty God, when His creatures presume to come to His authorized servants for a blessing upon any other terms than the most implicit and devout recognition of the authority which they bear. The nature of the case entirely precludes even the notion of compromise. Either the authority of the bishop is from God, and, as such, cannot be honoured upon any terms short of entire obedience ; or else it is not from God, and consequently, not of a nature to excite any sort of interest, or to be of any imaginable value.

When, therefore, as in the case of the so-called Evangelical Church of Prussia, a body of Christians, who reject the Catholic belief respecting the divine powers intrusted to the Bishop, and are not themselves paying any kind of canonical obedience to any one member of the Catholic Episcopate, imagine that they have become united to the body of the Catholic Church because an individual Bishop, in a foreign country, and within a jurisdiction canonically belonging to another Bishop, has received directions to admit such as shall apply, without requiring canonical obedience from them, to an outward share in the ecclesiastical constitution, of which the Bishop is the divine centre and steward,—this supposed union, from the very nature of the case, neither has, nor can have a place. Individual Bishops become, by their consecration, bound to the Church, and their spiritual powers are not exerciseable *ad libitum*. Canonical and not autocratic powers are committed to them at consecration, and each several Bishop is answerable to God, and under God to the Canon Law, for the due and legitimate exercise of his powers. Now, could an individual Bishop be found, to whom the powers of the Catholic Episcopate have lawfully and canonically been committed, who should unlawfully and uncanonically admit to the privileges of Catholic Communion, or should confer Holy Orders upon persons not canonically qualified and thereunto entitled,—such acts would not necessarily concern any other persons in the world, beside the Bishop in question, and those who may have been admitted by him. They neither create or imply any ecclesiastical union between the proper subjects of the Episcopate, and others not subject to it. If the acts in question are canonical, they remove the persons to whom they apply from all other spiritual jurisdiction, and place them under the Church ; if *uncanonical*, they place the persons affected by them in an anomalous position, and every such act becomes a separate *sin* on the part of the Bishop against the canonical obligations under which he received his Episcopal powers ; for these obligations are incapable of being set aside. And though they may not invalidate the acts that are done contrary to them ; yet they certainly lay the Bishop's conscience

under a very serious degree of guilt, subjecting him to heavy responsibility before God, and exposing him to the ecclesiastical censure of the Church, from whom he received his Mission.

The Catholic Episcopate has not been 1800 years upon earth without giving satisfactory proof that there is no such thing as alliance with the Church upon terms of independence. The Church of the incarnate God knows of no such thing as independence of her lawful Episcopate; were she once to acknowledge such a principle, she would cease, *ipso facto*, to be the Church, and fall from her election. Obedience to the divine powers of the Episcopate is the very tenure of all the privileges which signalize the Church above all other bodies of believers. The privileges cannot be had apart from the obedience. God has joined them together, and man cannot put them asunder. Bishop Alexander cannot, therefore, serve either as a symbol, or as a medium of union between the evangelical congregation of the subjects of Prussia and the subjects of the Catholic Episcopate in England, such union being simply impossible: It is simply impossible until the belief in the divine power of the Catholic Episcopate shall be first formally disowned, the whole body of Canon Law abrogated and abolished, and the whole spiritual fabric of the English Church be declared to have been a mere human work, and, as being such, at liberty to join fellowship with any other human institution that may seek her friendship. If the Church of England should (which God forbid!) reject God, by disowning the divine prerogatives of her Episcopate, and should divest herself of every investiture of divine power, denying all her divine gifts; then certainly no imaginable obstacle could be foreseen why, if so disposed, she might not enter into compact with any other Christian body, according to any seeming prospect of expediency at the time. But until that day shall come—which God forbid that it ever should come!—the existence of an Episcopate exercising powers that are the gift of God, is a gulph that cannot be passed over in the way of all such unhalloved unions. Destroy this Episcopate, and then, doubtless, there ceases to be any obstacle, why the people of England may not send tokens and interchange messages with the people of Prussia, and mutually persuade themselves that they have formed an indissoluble union upon the most enlightened principles of Christian charity, to the glory of the Gospel. Only let no one deceive himself for a moment with the notion, that the Church could take a part in such union. The Church must, before this could come to pass, have forfeited her existence as a Church, and become a mere multitude of believing Gentiles: That is, the Catholic Church may cease to be what she is in virtue of her election, and lose all her privileges; and the same persons, who were once a divine Society, may, on becoming

a mere human society, enter into any compact of union with other human societies that may be mutually agreed upon. But, in this case, the union is between two societies purely human; not between a human society on the one hand, and the Church of God on the other. This latter cannot be.

The Protestantism of Germany is a subject, the interest of which is so bound up in the melancholy position which Bishop Alexander now holds at Jerusalem, as being under instruction from his Ecclesiastical Superior, to pursue a line of conduct with a view to such an union, notwithstanding the acts of disobedience to the canonical terms, to which he is bound by his consecration, which are thereby involved; that we should not do right abruptly to call our readers' attention to so interesting a work as that before us. Before proceeding with such a subject, it is but just that it should be clearly seen, at the outset, what it is that is meant by the specious plea of Christian union and Christian charity. In every investigation, time must be taken, that the inquirer may have a full view of the whole question, to enable him to go round and round, and be sure that he is not mistaken or misled by some fair and unreal prospect. And, though it be a truism, still let it be remembered that judgments that are not formed in the dark, but which are the result of fair and deliberate examination, are the more likely to avoid the danger of terminating in mere pleasing delusions. Now it must be confessed that the very idea of union has something in itself so truly engaging, something so thoroughly Christian, that the *primâ facie* view of the matter is undoubtedly condemnatory of those who interpose obstacles in its way. Eagerness to grasp at so high a prize, however, may forget that God alone is the author and giver of real unity, and that alliances which are brought about by the negotiations of men, are no more *unity* in religion than they are in politics. We have not come to this stage of the world's existence, without having had sufficient cause to know the value of treaties of alliance between rival kingdoms; how the convenience of the morrow sets them aside as if they were made only to be broken. Treaties of alliance in religion are certainly not so common. The history of heresies, perhaps, would furnish precedents, if required, for coalitions of every degree of monstrosity; but, in the case in hand, an heretical precedent might probably be among the least welcome.

It may be asked, then, what cause there is to suppose that terms of amity, acts of fraternity, tokens of alliance, between the Church of England and the independent Evangelical Church (so called) of Prussia, will prove in the end at all more permanent than similar alliances have proved in the more ordinary matters of this world. If the children of this world, with their acknowledged superiority of wisdom, do not, as is well known, in matter of fact, succeed in obtaining any sort of permanence

for the unions into which they attempt to enter for objects of their own, what reason is there to believe that the children of light, who are known to be so much more simple in their proceedings, will succeed in a matter in which their wiser fellows have uniformly failed? It does, therefore, seem far from unreasonable in those who are about to draw down upon themselves the reproach of being *obstructors* of the progress of Christian amity and brotherhood, by insisting upon what will be called "mere technicalities" of an ecclesiastical constitution, to ask for something like proof that the proposed alliance will tend to anything like permanent *Christian unity*. It would be both hard and unjust to have to submit to bear the character of an obstructor of the Gospel, all for standing in the way of a something no better than an Athenian *συμμαχία*. Let it, then, be clearly declared and made evident, upon what great unchangeable and irremovable basis this notable conjunction is to be brought to pass; and in proportion as this shall be made evident, so much greater will be the plausibility that will attach to the reproach (if, indeed, such should be attempted) against those who adhere, as in conscience bound, as well as from the sincerest love and affection, to the Catholic course of an entire submission to the Episcopate, and are, in consequence, so jealous for its integrity as to decline to acknowledge any rival whatsoever.

In the meantime, while we are patiently waiting to have this view of the question satisfactorily cleared up, we may venture to proceed with our task, without fearing to raise a false sympathy in favour of the deceased Prussian Monarch, with some passages from whose sentiments we shall not any longer delay to make our readers acquainted, apologizing only for the singularly literal and idiomatic version of Mr. Birch, in which we are compelled to give them.

Frederick William III. was the very opposite in character and principle to his predecessor on the throne, Frederick the Great. This latter king was a companion of Voltaire, a hater of his own native language, a scoffer at religion, and one who barely abstained from openly showing his contempt for the public worship of God in his kingdom. It is related of him, that, on being informed that the Consistory had some difficulty in determining a selection of hymns to be used in the churches, and desired to know his pleasure, he replied, "Well, let them sing 'Nun rühen alle wälder,' or anything else—no matter what." His grandson was far otherwise. He was brought early in life to a deep practical sense of the overruling hand of God in the events of political strife by the reverses he and his kingdom sustained from the French invasion under Napoleon.

During the period of his banishment from his capital city, the king became acquainted with Dr. Borowsky, whose character he describes as follows, in a conversation with Dr. Eylert:—

"You must picture to yourself Borowsky as a prophet of the Old, or an apostle of the New Testament; but as that may be saying rather too much, you may value him as a counterpart of those great originals. Everything about him carries the impress of his station—fertile and solid—meek and serene—artless and single-minded—genuine and candid,—in him is to be seen the veritable Christian Churchman, void of distasteful affectation and pedantry. And so it ought and must be, if the man is so thoroughly imbued with the calling of his adoption as to feel it is a part of himself: this is what I sorely miss in the divines of the present day. Every profession gives to those whose souls are in it a peculiar something, by which they are readily distinguished. The lawyer grounds himself in, and rests on his positive law; the philosopher on his insight into *all* that he draws into the forum of his speculative reasoning; the naturalist on his researches into the laws and powers of nature; the soldier on the word of command, which is the form and rule of his life. Each of those callings has its own peculiar sphere; and its limitation is what gives it consistency, solidity, and repose, in the centre point of the periphery. On the other hand, I find in the evangelical clergymen of our times an evident and palpable liquefaction and divergency, a wavering, guessing, presuming, imagining; with the one so, with another so, as suits the colouring and blending of the shifting ideas of the day. I well know, that in the empire of religious truth slothfulness is death; but mutability begets insecurity, and in the wavering loses all firm footing. The desire to attain to perfection is a never-resting, original impulse of human nature; but, without a deep-laid foundation, it throws up no safe advance towards improvement; and what, in the desire for novelty, may for a time so appear, is nothing more than a rambling and erring about, whereby experience loses itself: it is, after all, but a daring experimentalising. I require of a Christian clergyman, at least, that he carry the impress, and is, in word and deed, a servant of the Church.

"In too many this appears only when clad in their official garments, and disappears the moment they put on the less sombre coat of modern fashion and mix in company as of the world. I am, however, not of opinion that our Church doctrine, according to the symbolical books of the Church, should be considered so definitive in form as to admit of no change. On the contrary, I am convinced that, fructified from the inexhaustible fulness of the holy Scriptures, and limited by its decisive authority,—making use of the result commensurate with advance of the times,—rejuvenescence would be obtained, and the evangelical Church would develop and preserve a never-failing healthy life, powerful for good works.

"But she must have a positive system, showing whereon she is, will be, and shall be,—what she is, and by which she may be distinguished from all other churches: such to be guarded and watched over as the Holy Thing; for communion is the only binding and concentrating power of the community.

"Is, however, the grand object of the Church lost, or split into countless vistas,—each dissentient making a religion for himself, instead of receiving in faith that which is given in the Divine revelation,—understanding under the word freedom of conscience, a liberty and right to do so, calling it Protestantism? Then will there be a never-ending protesting, until nothing remains of the positive value and contents of biblical Christianity. Such direction and disposition of the spirit of the times would undoubtedly place the evangelical Church in an anarchical position.

"Whilst those of the higher and educated degrees content themselves with philosophy, æsthetics, and literature of the day—being hardly conscious of having fallen from connexion with the Church,—the middle and under classes of the people—who at least feel a church requisite on Sundays and festivals—go astray, not knowing whereon they are, or what they should hold to.

"The belief of our forefathers in the fundamental dogmas of our holy religion, is (thanks to the variety of systems and parish pastors who preach them) no more the belief of the children. The inclination for domestic devotion which heretofore was the order of the day in Christian families, is

consequently dropped; where, however, such is no longer honoured and practised, the warm desire for public worship is all but extinct.

"The clergyman loses his earlier respect and the trust reposed in him, when he ceases to officiate in conformity to the binding rules of the Church, substituting personal views, which he knows he cannot uphold as proceeding from authority.

"I hate from my soul tyranny and wavering in weighty matters; and at the same time it is unbearable when the servants of the Church, whose holy calling is to strengthen, confirm, and uphold, are themselves not firmly established in the faith:—yet how can they be firm in transcendental affairs, not having a faith fixed; and being ready to barter the unchangeable and eternal authority of God's Word for the transient phantasmagorias of human authority; and the Word of God, which can never be overthrown—interpret, model, and daub over with the varnish of modern times—having no analogy to the doctrines of our Church?

"I have myself gathered sad experience in that respect.

"When travelling, I have ever found pleasure in inspecting churches; and whenever I can so arrange it, I rejoice to attend the public worship; yet seldom have I been comforted and edified on such occasions.

"The majority of the clerical gentlemen that I have heard when journeying, have used the biblical text as a merely selected motto: instead of practically explaining and pressing the vivifying essence of the same on the hearts of their hearers, they have fretted and fumed themselves into a heat by empty declamation and far-fetched oratorical flourishes, to my grievous annoyance. But I have experienced still greater vexation, when conversing with them on their being presented to me.

"Few stood before me like men! the majority suited themselves by manner and word to my expressions—determined to say only that which they presumed would prove agreeable—scarcely *one* differed with me: flexibly they acquiesced in all my opinions, even such as I threw off only to prove their insincerity. Flattery is at all times disagreeable to me, but most so from the lips of a clergyman, who, though standing before his country's king, should never forget that he, filling the exalted office of a servant of Jesus Christ, should be there and everywhere the frank attestator of truth.

"Such a man was and is my beloved Borowsky; and for that reason is he so dear to me."—Pp. 11—14.

That such sentiments do honour to the monarch and to the Christian will strike home to every reader's heart; but how sad and melancholy is the picture here given of the fruits of the Lutheran and Calvinist systems upon the religious life and manners of the people entrusted to them!

The belief of a former age in the dogmas of the Christian faith extirpated by the conduct of the Clergy themselves—the practice of family devotion dropped—and the love for the public worship of God all but extinct,—is such the royal monarch's own testimony to the efficacy of Lutheran and Calvinist systems, in the task of keeping the spirit of Christian religion alive amongst a people so naturally imaginative and warm-hearted as the tribes of Germanic descent? and is the Church of England desirous of fraternizing with a system compounded of both?

That Frederick William III. was a religious man, in a truer and deeper sense than is commonly understood by the expression "religious," may be gathered from the significant circumstance which his biographer accidentally mentions, that he objected to the

frequent use of such terms as "religion," "piety," and preferred the plainer and more downright expression, "Fear of God," which he considered to imply a feeling of God's immediate presence: "on which account," adds Dr. Eylert, "he had neither taste for, nor confidence in, the numerous plans and propositions presented to him for the improvement and ennobling of human nature, wherever that healthy root was wanting." And if such projects were ushered in by a promising preface and pompous diction, things to him insupportably offensive, he would usually dismiss them, by merely writing on the margin *whited sepulchres*.

The following anecdote is very instructive, and shows the Christian monarch in the truly noble character of a jealous guardian of the morals of his subjects.

"In points where the fear of God enjoins moral purity, the King was severe, and swerved not from his principles;—if in single instances he moderated, the stern character of his moral earnestness was decidedly apparent. I have had remarkable opportunities of knowing him in that respect;—one anecdote shall suffice.

"A government officer, now dead, who held a high post, and was noted for punctual and efficient performance of his duties, had been thoughtless in his youth; but in his maturer years becoming serious and conscience-stricken, he ardently wished that his four children—two sons and two daughters which he had by a mistress who was dead—should be legitimized: he having recently married an amiable widow beyond the middle age, and without children of her own.

"He addressed a petition to his Majesty, and motivated it by stating, that he sincerely repented of his early youthful indiscretions, and wished to make (if possible) reparation, by doing an act of justice towards his innocent, talented, and well-disposed children; but which could only be realized if they were permitted to take his name, and possess in every respect the rights of children born in wedlock. Furthermore, that the restoration of his lost peace of mind, and happy spending of the remaining years of life, depended wholly on his Majesty's vouchsafing his humble petition. I had known this officer to be a highly worthy man in every other respect for many years,—and felt that I could not refuse his request, to watch a favourable opportunity for presenting his petition to his Majesty, accompanied by my own recommendation.

"No sooner had I done so, than the King looked at me with stern severity, and said, 'I am astonished that you, a Christian clergyman, could for a moment think of recommending to me a matter originating in impiety and impurity.' I said, 'Sire, it is the *cause*, not the *sin* that I recommend,—I have recommended *only* the conscious repentance of an amended man, and his praiseworthy desire to see the blot of illegitimacy taken from his innocent children, as forerunner for them of a more favourable destiny.'—'Ei, what!' said the King, almost in anger, 'those are the severe, but just and castigating results of that flagitious and accursed mistress-keeping economy!—It hinders and poisons sooner or later connubial life, leading from one sin to another;—those who have had recourse to it may bear its consequences;—were I to remove or mitigate, I should be showing a culpable indifference,—besides, it might lead to fatal exemplifications, of which I do not see the end.'—Pp. 24, 25.

The following extracts will need no apology:—

"What philosophy and æsthetics, the arts and sciences, and the political economy and power of the Greeks and Romans, could not effect, namely, the overthrow of deeply-rooted polytheism, with its superstitious and sinful terrorisms,—was brought about and perfected by the simple, unadorned preaching of the Cross, in its world-overcoming, heart-captivating omnipotence. Socrates lived and taught in Athens, but the Athenians remained idolaters.

"The victory—the ever-restless and ever-advancing victory of Christianity

over Paganism, by means of poor messengers with no weapon but the Word—marks an origin whose creative power, so surpassing human ability, must of course centre in a higher, invisible, and divine world. That it was Christianity,—through its inexhaustible depths, ennobling equality, exalted earnestness, encouraging mildness, divine sublimity, and pure humanity,—first brought the human race to a consciousness of inherent rights, cannot be doubted; and that it labours on and on, to spread that consciousness throughout all ranks and degrees of the people, by its vivifying strength, is equally sure. In the universality of its humanity, it acknowledges no spirit of castes, roots out despotism and all arbitrariness, produces right and justice, and wills that *all*, from the highest to the lowest, and from the lowest to the highest, shall receive help and succour, and be brought to the knowledge and enjoyment of the truth. That *all* may be radically healed and improved, and made happy in the barter of love,—it commences with the *heart*, and works to the surface.”—Pp. 30, 31.

“From this high dogmatical position his late Majesty viewed Christianity. It was to him an *historical fact*, a given thing which a thinking man ought to receive. ‘It is impossible,’ said he, ‘to make and arrange a religion for one’s self. If any one attempts to form a Deity pleasing to his own mind, he will find in the end that he egotistically worships himself in his own ideal. The Christian only is privileged to worship God in spirit and in truth.’”—Pp. 31, 32.

“The Historical Christ was the soul of his Christianity, and he rejoiced in a growing faith in Him. He honoured in Christ the eternal Son of the living God—saw in Him the Deity, and directed his prayers to Him.

“The faith of Christians relative to the Saviour and Redeemer, was to him not fact only in respect of His doctrine, but personality; for in the divinity of His Person, he found the exalted and divine certainty of His doctrine, and in the divinity of the doctrine, proof of the divinity of His Person. The darkness and mystery which surround this belief, instead of weakening, rather strengthened and established him.

“Many a time, before, and after participating in the Lord’s Supper, has he said to me, ‘What I worship and reverence—before what I clasp my hands and bend my knees, I cannot draw down, neither dare to place on a level with myself,—it necessarily must be higher and more sublime if I am to be exalted: could I comprehend its mysteries, my veneration must cease. That which shall make me better, more elevated, and more certain, must be unto me a something that is, and gives what I cannot give unto myself, or receive from any other equally sinful with myself.

“‘A revelation, having nothing to reveal beyond the scope of man’s knowledge and science, would cease to be a Divine revelation. Its mysteries are to me, witnesses of its divinity, and I should cease to believe in revelation were the mysteries not there. They have, as in the great book of Nature, a clear and a dark page. We see wonderful power, wisdom, and goodness displayed in creation, in numberless splendid forms;—they appear and disappear, but we see alone the appearances, not the original power, or know the laws which produce them, for they are surrounded by a mysterious and impenetrable veil:—into the soul of Nature no created mind can force itself.

“‘Every tree, plant, flower, and fruit, are, in respect of the original power whence their thousand beauties, properties, and manifold forms, yet sublime unity, emanated, an impenetrable mystery: even the light of the sun, which gives to the whole world life and growth, and whose benevolence we all enjoy, is a power that no naturalist has as yet been able to comprehend, much less explain: shall we therefore cease to look up to, and with thankfulness pray to Him who has created it?

“‘The precious and glorious, ever visible and innate crescentive analogy between the wonders and mysteries in Nature, and those of Revelation, is to me a shining and exalted evidence that it was the same God who created the one and gave to us the other; both great and excellent, and the gifts of the same Almighty Hand. There is so much of the elevating, instructive, and delightful in this truth, that I am verily astonished at how so many theologians,

mistaking the impassable, soon reached, boundary of human reason, make a to-do-about, and desire to expunge from the Christian Religion its wonders and mysteries. Whom would they benefit thereby? The philosopher?—he has always been at loggerheads with himself. The human race?—it has manifestly found itself, from the cradle to the grave, in such a darkness-visible state, that a during faith is indispensable; for without it, they fall into incredulity or superstition.

“Is it the Christian Church, which is firmly established on the authority of the Holy Bible, and which without that binding and adhesive authority would fall to pieces? Yet, as in heaven so on earth, it stands written with stellar durability in the Holy Scriptures; and what *therein* is written, no puny human power can obliterate.’ So spake our faith-confident King, with captivating eloquence.”—Pp. 33—36.

These are not the sentiments of a Protestant.*

The passages that follow are not a little remarkable, as coming from one who, if any human being is justly to be held responsible for the unknown issue of schemes of education, is so in a pre-eminent degree, as having done more to enforce the working of school systems than any other individual of his generation, not to say of the whole of mankind.

“Doubtlessly our march of intellect takes but a partial view of human nature; for although instruction of the understanding, towards the attainment of a clear insight into things, be of paramount necessity, yet is not *that* all that is requisite to make good and happy. That the heart can alone be improved, and the character ennobled, by extensive intelligence, is to me highly problematical.

“Moral nature has its own laws, and is eccentric in its development and advances—often remarkable in the middle and lower classes of society—amongst whom we meet with intellectual and very worthy men, who have had little or no mental culture; but be that as it may, certain it is, that every worldly sharpening of the understanding makes keen and egotistical, contracts the heart, robs human nature of its simplicity, fills man with cunning and deceit, and too often exterminates both truth and faith; so that, instead of improving by infusion of what is called ‘Wisdom,’ they have, through its operation, become deteriorated, and had, therefore, better remained in a rude and uneducated state;—neither extreme has worthiness,—both destroy.”—Pp. 37, 38.

“I find myself, with reference to the loudly expressed desire of the spirit of the times for the education of the people, through improvement of the schools, in a disagreeable position; and I often feel inquietude on that score. Undoubtedly, instruction of the people is the basis on which must rest the people’s welfare. A neglected, rude, ignorant people can effect nothing good, consequently can be no happy people. Therefore have I in that respect slackened rein, and given and granted as much as is justifiable, and consistent with state-housekeeping. I hear with pleasure the praises bestowed on the advance of education in the Prussian States. A curious statistical parallel amused me the other day; according to it—as compared with other countries—the greatest number of children receive education in mine;—on the other hand, there are said to be regions in Europe where there are no schools.

* Nor this:—“The King expressed a wish to see energetic special confession again introduced, instead of (what he termed) ‘*dull*, general confession;’ when he had ended his remarks, he desired to know my opinion.” And upon Eylert’s saying, “The idea in itself was excellent, and carried with it the principles of a greater Church-vitality than existed at present; but, inasmuch as it grasped deeply into the present order of things, many obstacles could be raised to hinder its carrying out; and that it presumed a state of the Church decidedly different from what it is at present”—with displeasure the King rejoined, ‘Those are imaginary ideas—you know I dislike empty talk.’”—Pp. 66—68.

“Even where they are in the best and most flourishing condition, many doubts and scruples press o’er my mind. May one be allowed to ask, in respect of instruction of the people—has it limitations or not? If it have no bounds, then must one not interfere, delay, or hem in, but let the matter go on, in whatsoever direction it will, and as far as it can. I am, however, not inclined to agree thereto unconditionally. But a more knotty point arises;—having decreed that there shall be limits—the question is, where are they to be fixed? There has been so much written and sent for my perusal by the gentlemen pamphleteers on that subject, that I am almost become confused, and can hardly take a broad and comprehending view of it, in all its bearings. I talked much, when in Königsberg, with Professor Zeller on the matter: afterwards Director Snethlage proved of a different opinion, and his refutation of Pestalozzi verily staggered me.

“It is really confounding when gentlemen who have made a given subject their study do not agree, nay, diametrically oppose each other,—so that what the one recommends as beneficial, the other denounces as highly dangerous. Thus one becomes wearied and vexed, loses desire, and at length feels inclined to give up the matter altogether. But that won’t do; the matter in itself is of too high importance.

“I have my own thoughts on the subject—at the same time know that I should not be able to carry them out. The deceased Bishop Sack published a pamphlet containing similar ideas to my own,—he got unmercifully criticised, and obtained the now hacknied appellation of ‘Obscurator;’ yet was he a worthy, clear-headed man, and one who meant well towards all mankind.

“My opinion is this;—Every man, without exception, has in every grade, as man, a twofold calling: the one for heaven—everlasting! the other for earth—social! Considered as a reasonable and immortal being, there can be no bounds for his moral culture,—the career opened to him is without end, and without halt,—he must endeavour more and more to improve, that is, to become more and more acceptable to his Maker, and more like to the Saviour in purity of intention and deed. Man is never so good that he may not be better—therefore his strivings must in nowise relax. The greater his moral improvement is and grows, so much greater are his individual comforts and peace of mind, and his usefulness, and general worth as a member of society.”—Pp. 79—82.

“We neither do him nor society a benevolence, if we educate him beyond that which is consistent with his degree and calling; for we give him thereby useless information, and awaken in him pretensions and wants which his position in life permits not to be satisfied. Man cannot learn everything,—thereto are the objects worthy of knowledge too many, and life too short. Let each one learn fundamentally and well, that which for his calling it is necessary he should know. More is not requisite for the attainment of his object in life,—on the contrary, it would disturb and hinder.

“It robs them of that peace, composedness, and limitation, which all mechanical callings pre-suppose and require, if they shall signally succeed. Acquirements beyond the boundary of rank and calling, make forward, presuming, and disputative: leading to the disastrous inclination of making ‘comparisons,’ and occasion, when awakened by feelings of *equal* human rights, unjust judgments and dissatisfaction of mind. Instead of being comfortable within accustomed limits, they extend the circle of their wishes; and their lives become unsteady and disturbed. They miss what they have never had, and enjoy not what they have. There can be no order in the world without subordination; is this reluctantly borne, because they choose to fancy they are clever enough for something higher?—then will the band which binds those in authority with those who are subaltern, and holds together domestic and private life, become loosened;—all those who, by their mounting pretensions, unwillingly bow to necessity, feel their present duties to be pinching fetters.

“Beyond all doubt, a dark spirit of disquiet and excitement, of pulling down and hunting up, has come o’er the present generation. One class will equal and outdo another, and all are inclined to pass their boundaries; thence comes this stinging, stimulating turmoil.

"With the ever domineering and crescentive desire for sensual enjoyment, and the therewith springing increase of poverty, there is a fermenting leaven below; which, working to the surface, has already here and there shown an internal agitation, threateningly. I should not wish, by living long enough, to be an eye-witness of the explosion.

"Is the feeling of equality and the rights of man awakened?—must not, in like degree, the power be awakened and organized which shall make *duty* of equal sanctity with rights?—if the former takes place without the latter, what result can be expected? The greatest danger of our times may be looked for, from the simultaneous advance of intelligence and pauperism.

"The culture of intelligence in every direction, by means of public schools, is not to be repudiated; but it must not be the highest—the ultimate aim. On aptness in calling, character, and conduct, will all eventually hinge.

"Frightful is the diabolic power which resides in human nature. What has not been undertaken, and what is not continually undertaken, to hinder its outbreak, and keep it within limits! We have scaffolds, jails, houses of correction, courts of justice and police, arms and sentinels; yet in every monthly report from the provinces of the monarchy, I am forced to read, to my great sorrow, that the jails are more and more crowded.

"If I see not the fruit of national education of the people, then can I place no confidence therein. But the error is not confined to the schools, *it must be sought elsewhere*. It is not true, at least not the whole truth, to say the fault lies in the rudeness and ignorance of the people; 'teach and instruct them, awaken feelings of honour, make mankind happier—and they will necessarily become better!' Oh no, the better-becoming must come from another quarter.

"Even in the higher classes, those we call educated,—where boasted intelligence is in superabundance,—have I, personally, found the greater quantity of moral corruption; not in that grade, as such, but in many individuals belonging thereto, who prided themselves on their rank: clever, discreet, adroit, useful, agreeable people. I have selected them, placed them in office, attached them to my person, given them honours, dignity, and lands,—yet even they have acted towards me with ingratitude, neglect of duty, perfidy and malice. In good fortune they appeared as though they could, and would, do everything,—but in misfortune, which unmasked them, they treacherously and disloyally left me."—Pp. 83—86.

"We lay great stress on the literature of the teachers in churches and schools—we should lay equal stress on their pious conscientiousness. The former without the latter is nothing worth.

"But how may it be remedied? A thousand times have I given my opinion on the subject, both in writing and by word of mouth, and the correctness of my opinion has been admitted; but there is no visible change and improvement. The fundamental error, 'intelligence is paramount,' maintains the upper hand; yet must church and school form mankind for life, and for practice.

"Of what use is boasted knowledge, if it does not make men better? Our ancestors knew less, and did more; we know more, and do less.

"No doctrine is more serious and difficult than that of sin, yet none is so lightly treated. One analyzes it theoretically,—and all discuss it, instead of bringing the subject home to conscience. One asks and answers the difficult question, as if it related to a logical or arithmetical idea, and not to a matter which may occasion horrors to mankind. We define lies, and at the same time inoculate vain children with them, by praising their having *cleverly* answered a given question. Scientific instruction has taken a direction which will decidedly awaken and foster that fundamental sin, egotism."—Pp. 95, 96.

Will it be believed that these were the sentiments of the great patron of what is called education, that is, *large school systems*? Can anything more to the point be conceived than a monarch's own testimony to the practical working of popular

education, as effected by means of schools? Of course no wise or religious man in his senses could dispute the truth, that *men* are placed upon earth for the purpose of being educated. This is not the point. It is not *education*, in the abstract, that can be, or ever is, objected to—all must allow, that beings born in sin, and heirs of corruption, stand in need, as they grow up, of guidance and instruction, to teach them to flee from evil, and to follow after that which is good. The popular delusion upon the subject of education, which reigns far and wide in this generation, seems to lie in the matter of practice. It appears to be, the taking for granted that a vast mechanism of school instruction, from which every affectionate feeling and finer sentiment is necessarily absent, which knows absolutely nothing of any discipline for the conscience, and can, at the best, give birth only to marvellous specimens of precocious cleverness—“*scholarls*,” as they are admiringly called by their parents—is, necessarily, that precise mode of Christian training which is good for the body and the soul, and which alone is worthy of the name of *Christian education*. The error, if an *error*, and we commend these sentiments of his Prussian Majesty especially to the notice of the ruling authorities of the National Society in this country, is a grave practical error, the consequences of which cannot be otherwise than widely felt, whether for good or for evil it will not be expected that we should pronounce. This, however, we will venture to say, that no wise Christian, fearing God, ought to be easy in mind, if he has charged himself with the responsibility of deciding that the National School System is, as a practical instrument, the true way to provide that Christian education, which none but infidels and scoffers will deny that the children of Christian parents stand in need of. We should be the last persons to quarrel with the judgment of any person who, after maturely considering the matter, should decide in favour of the National School System; but, at the same time, we cannot forbear to throw out the inquiry, which those concerned will answer for themselves, Has this practical question been ever examined with a degree of care bearing any kind of proportion to the precious interests confided to the tender mercies of the system? Rather, has it ever had a thought bestowed upon it as a point open to rational doubt? *Christian education* is needed.—Who doubts this? But where is the practical sequence, that National Systems supply Christian education, or anything like it? Yet *THIS* it is, which is taken for granted, and that without any examination at all. Now, maugre the extraordinary perfection to which national education has been carried in Prussia, this very monarch bears testimony:—

“In every monthly report from the provinces of the monarchy, I am forced to read, to my great sorrow, that the jails are more and more crowded. If I see not the fruit of national education of the people, then can I place no confidence therein.”—Pp. 85, 86.

Under ordinary circumstances, such a testimony would shake the faith of most men, even in their most favourite schemes. But whether the fascinations of the National System will, notwithstanding, have power to overrule all doubts and misgivings in the minds of its votaries and upholders, remains to be seen.

The King's words again are certainly prophetic: "The greatest danger of our times may be looked for in the simultaneous advance of intelligence and pauperism;" whether they may be permitted to operate as a warning in this country, God's good providence can alone determine.

It is time, however, that we bring these extracts to a close. We feel that no apology will be required for their length; they carry their own commendation, as the sentiments of a deeply thoughtful and religious Christian, and the practical judgment of one who, in an exalted station and during an eventful life, earned a degree of experience which falls to the lot of extremely few.

His great work, the union of the Lutheran and Calvinistic communions, under the assumed title of the Evangelical Church of Prussia, it appears, according to Dr. Eylert's narrative, was not brought about without considerable opposition. The measure, to all appearance, originated in the strong sense that the king entertained of the evils of religious division, which led him to attempt to apply what he judged would be a remedy. Of the nature of this royal and fatherly care for the religious well-being of his people, we shall take the earliest opportunity of giving our readers the best information we have been able to obtain, and propose very shortly to present them with an abstract of the Liturgy, of which his Majesty himself was the chief compiler—this being the document that forms the basis of that ecclesiastical something, whatever it may be, which is now styled the "Evangelical Church of Prussia."

What the father joined and put together, partly by military compulsion, partly by the force of his own royal authority, joined to the influence justly due to his well-known character for piety, and partly by the pressure of a powerful executive government, it is in no way surprising that the son should desire further to strengthen, by an alliance, and intercommunion if possible, with the English Church. The true character of the proposed union, to which the mission of Bishop Alexander is designed to minister, will appear more clearly when the Prussian Liturgy comes under consideration in its details. In the mean time, we feel sure that no thoughtful Christian can feel otherwise than the warmest sympathy for a monarch so circumstanced as the late King of Prussia, and will be disposed to accept, with becoming thankfulness, the striking testimony which his conduct bears to the value of so precious a blessing as Unity of Faith and Worship. That so religious and

well-intentioned a ruler should have failed to arrive at the truth that unity of faith, as being the gift of God, and uniformity of worship, as being an outward symbol expressive of the inward communion of the saints of God, and their peculiar privilege, is incapable of being bestowed by princes, will be lamented as the natural result of the unhappy circumstance of his position. However deeply he felt the misery and wretchedness of the state of religious division that prevailed in his dominions, he failed to discern that these are evils to which it is beyond the power of kings to administer a remedy. The firm and determined ruler, it is true, can certainly, as he has done, lay his subjects under the necessity of observing an external uniformity in their worship of God, and so far succeed in bringing about an outward appearance, not very dissimilar from that external uniformity which is the legitimate spontaneous expression of the living unity of heart and soul that belongs to the true communion of the saints. But God alone can so renew the heart of man, as to create within it those feelings which are the living soul of an external uniformity. And if it shall further appear, that a moral training in the bosom of the Catholic Church, in subjection to the authority of God as vested in the Bishops and other officers and pastors of the Church, is, under God, the only means which can nourish and foster this living soul of Christian unity in the bosom of the people; it may in the same degree be augured, that the forced outward combination of elements so diametrically at variance with each other as the so-called Evangelical Church of Prussia now contains, is destined, at no very distant day, to give manifest proof, that though man may devise and be governed in his devices by the deepest and most sacred motives, yet that the counsel of the Lord, and *that only*, shall stand. In the mean time, we cannot close this part of our subject without expressing our warmest gratitude to Mr. Hope, for having been foremost to show, beyond the reach of doubt, that such acts of intercommunion as Bishop Alexander has been commissioned to enter into, are *canonically* impossible. Doubtless it is a scandal that a Bishop of the Church should set aside the obligations to which he is bound by the most solemn vows, and still more a scandal that there should be a semblance of authority directing him so to do. Deep ought to be the sorrow of all who love the Church and her hierarchy, that such things should be; yet it will, at the same time, not be forgotten that such sorrow is for the sad position in which distinguished individuals are thereby placed. The Church herself is incapable of being permanently compromised by acts, the responsibility of which belongs exclusively to the individuals concerned in them, and in which she is precluded, by circumstances, from taking any formal legislative share.

The Anatomy and Philosophy of Expression, as connected with the Fine Arts. By SIR CHARLES BELL, K.H. Third Edition, enlarged. London: Murray. 1844. Pp. 265.

THESE Essays were first published in the year 1806, when the author had left Edinburgh, and fixed his residence in London. A second edition appeared in 1824; but the author, as we learn from a prefatory notice by his brother, the late Professor Bell, resisted every call for a new impression, until he should have had an opportunity of verifying in Italy the principles of criticism in art, by the study of the works of the great masters in painting and sculpture. With this object in view, he visited the continent in 1840; and on his return recomposed the whole work for a new edition, introducing considerable additional material from his journal. But before he could give the work its final revision, death arrested his labours; and he expired at Hallow Park, Worcestershire, April 29, 1842.

"Before Sir Charles Bell's time," observes his brother, "the nerves, which pervade every the minutest part of our frame, seemed, in the studies of anatomists, a mass of inextricable confusion and a subject of hopeless obscurity; but he believed that in the works of the Creator there is nothing imperfect or unnecessarily complex, and that the solution of this apparent confusion was not beyond the reach of human inquiry. In tracing the causes of movements in the countenance, and in the frame of the body, under the influence of passion or emotion, he engaged in a very careful inquiry into the origin, course, and destination of the nerves; and subsequent investigations led him to those fundamental truths, hitherto unperceived, by which he, and those who have followed in his course, have revealed to the medical world the beautiful simplicity of this part of the animal economy. To the physiologist it will be particularly interesting to trace in this work the steps by which the author was led to the comprehension of that most intricate portion of the nervous system, the class of nerves which he has named 'respiratory;' a subject so difficult, that it was long before his views were acknowledged by the medical profession."—P. v.

Sir Charles Bell's design in these Essays, as announced by himself in the introductory one, "On Expression," is to direct attention to the characteristic forms of man and brutes by an inquiry into the natural functions, with a view to comprehend the *rationale* of those changes in the countenance and figure which are indicative of passion. He thus brings into close juxtaposition, and establishes intimate relations between, subjects which might appear to have little in common, and to be naturally incapable of contracting any alliance; namely, Anatomy and the Fine Arts. "I am not without hope," he observes, "that a new impulse may be given to the cultivation of the Fine Arts, by explaining their relation to the natural history of man and animals, and by showing how a knowledge of outward form,* and the accuracy of drawing which is a consequence of it, are related to the interior structure and functions." And he further

points out the intimacy of relationship between these two subjects, when he says, "Anatomy, in its relation to the arts of design, is, in truth, the grammar of that language in which they address us."

In the Introduction, which is somewhat miscellaneous in its topics, Sir Charles Bell replies to the opinion of Winckelman, that genius for the fine arts is mainly determined by climate; as though the inhabitants of Greece were indebted to their climate for the perfection of form and love of beauty.

"It is strange," he says, "that Winckelman should give so much to the influence of climate, seeing that where the olive still ripens, in the long summer of Greece, there exists not a vestige of those virtues which were the admiration of the world; and centuries have passed without a poet or a philosopher appearing in the country of Homer and Plato."—P. 5.

Institutions, he observes further on, much more than climate, influence the faculties of man; and he concludes, that small states are more favourable to intellectual development and the cultivation of taste, than the great kingdoms of modern Europe, with the more than barbaric magnificence and riches of their courts.

Excellence in the Fine Arts must now be attained under conditions different to those under which the ancients worked.

"If the arts of design bear no relation to that which has the greatest influence on mankind; if they stand related neither to religion, nor to the records of history, nor to the progress of empire,—they must be ever, as a dead language, associated with ancient times; and with us, nothing more than a handmaid to domestic ornament and individual refinement and enjoyment."—P. 10.

Religion is the highest inspiration of art; and the anthropomorphism of ancient Greece must yield the palm to the sublime and tender incarnations of Christianity.

"What we see in the churches of Italy, and almost every church, is the representation of innocence and tenderness in the Madonna and Child, and in the young St. John. Contrasted with the truth, and beauty, and innocence of the Virgin, there is the mature beauty and abandonment of the Magdalen. In the dead Christ, in the swooning of the mother of the Saviour, and in the Marys, there is the utmost scope for the genius of the painter. We see there, also, the grave character of mature years in the Prophets and Evangelists, and the grandeur of expression in Moses. In short, we have the whole range of human character and expression, from the divine loveliness and purity of the Infant Saviour, of angels and saints, to the strength, fierceness, and brutality of the executioners. There, also, we may see the effort made, the greatest of all in imitation of the ancients, to infuse divinity into the human beauty of that Countenance, which, though not without feeling, was superior to passion, and in which benevolence was to be represented unclouded by human infirmity. Thus did religion, at a later period, tend to restore what it had almost destroyed on the overthrow of Pagan idolatry."—P. 13.

* Sir Charles Bell's first Essay treats of beauty as residing in the permanent form of the head and face, in contradistinction to expression. Beauty, in the strict sense and primary use of the

word, is a *visible* quality; the eye is the only organ by which it is apprehended; although the term is extended, by analogy, to the organ of hearing. Visible beauty is either beauty of colour or beauty of form. Beauty of colour appears to be purely sensuous and organic: but beauty of form belongs to an altogether different category, and is mainly derived from association; arising chiefly from the fitness of form for its end. No one form, as, for example, the serpentine outline approved by Hogarth, is intrinsically and exclusively the form of beauty. Fitness for the purpose, and proportion to effect the object aimed at, are the surest guide to beauty of outline, and thence to beauty of form. But as this implies ease of performance in the case of moving forms, hence it is that curvilinear forms are more agreeable than straight or angular ones, which betray stiffness and the want of readiness of adaptation. The student will also see that this definition excludes individuality; which implies a limitation and constraint inconsistent with universal fitness and ease.

"Those who have professedly written on the antique say, that to arrive at the perfection of the ancient statue, the artist must avoid what is human, and aim at the divine. 'Se la figura era humana, vi facevano tutto quello, que appartiene alla propria, e qualita dell' uomo. Se poi era divina, esse tralasciavano la qualità umane e sceglievano unicamente le divine.' *Mengs*. Again, Winckelman; 'La beauté suprême réside en Dieu. L'idée de la beauté humaine se perfectionne à raison de sa conformité et de son harmonie avec l'Etre Suprême, &c.'"—P. 21.

To this standard of beauty, Sir Charles Bell justly objects, that the idea of representing divinity, which is an unseen essence, is absurd: we know nothing of form but from the contemplation of man.

"The only interpretation of *divinity* in the human figure, as represented by the ancient sculptors, is, that the artists avoided individuality; that they studied to keep free of resemblance to any individual; giving no indication of the spirit, or of the sentiments or affections; conceiving that all these movements destroy the unity of the features, and are foreign to beauty in the abstract."—P. 21.

After criticising, in the second Essay, Camper's and Blumenbach's methods of measuring the form and proportions of the human skull and the bones of the face, Sir C. Bell lays down the principle, that beauty in the human form has relation to the *characteristic* organs of man.

"What," he asks, "gives nobleness and grace to the human figure, and how is deformity to be avoided? In the statues of antiquity we see that the artists had a perfect knowledge of the frame, and could represent it in all its natural beauty. But in many of these remains there is something beyond an exact copy of nature,—something which has been called *divine*."—P. 57.

How are we to account for this remarkable fact, that a deviation from real nature should inspire us with admiration?

No living head ever had the facial angle of the Jupiter, the Apollo, the Mercury, or the Venus. How is it that we regard that as eminently beautiful which is not natural?

"Let us take the head of Mercury, which is simply beautiful, and the head of a satyr, both antique; and contemplate them in succession. In the Mercury, there is a combination of forms and general proportions of the head and face, never seen in all the varieties of living man; yet is the whole and each particular feature perfectly beautiful. In turning to the satyr, we find every proportion reversed: the forehead narrow and depressed; the eyes near, small, and a little oblique; the nose flattened to the upper lip; the mouth protuberant; the ears large, tipped, and sharp; and the expression of the whole goatish and savage; and what there is of human expression is lively and humorous, but common and base. Now the principle which has been followed in giving beauty to the head of Mercury is obvious here:—*Whatever is peculiar to the human countenance, as distinguishing it from the brute, is enhanced.* Not only is the forehead expanded and projecting, and the facial line more perpendicular, but every feature is modelled on the same principle: the ear is small and round; the nostril is eminently human, and unlike that of the beast; the mouth, the teeth, and lips, are not such as belong to the brute, nor are they mere instruments of mastication, but of speech and human expression. So of every part, take them individually, or as a whole, whatever would lead to the resemblance of the brute is omitted or diminished."—P. 59.

And in his first Essay, Sir Charles Bell writes to the same effect.

"We must assume a new principle, and it is this,—that in the face there is a character of nobleness observable, depending on the development of certain organs which indicate the prevalence of the higher qualities allied to thought, and therefore human. A great mistake has prevailed in supposing that the expansion of some organs in the face of man, marks a participation in the character of the brute: that the fully developed nose indicates the grovelling propensities, and the extended mouth the ferocity, of the lower animals. Let us correct this misconception by considering the properties or uses of the mouth. It is for feeding certainly, but it is also for speech. Extend the jaws, project the teeth, widen the mouth, and a carnivorous propensity is declared; but concentrate the mouth, give to the chin fullness and roundness, and due form to the lips; show though them the quality of eloquence, of intelligence, and of human sentiments, and the nobleness is enhanced, which was only in part indicated by the projection of the forehead. Now, look to the antique head, and say, is the mouth for masticating, or for speech and expression of sentiment? So of the nose. Here even Cuvier mistook the principle. The nose on a man's face has nothing in common with the snout of a beast. The prominence of the nose, and of the lower part of the forehead, and the development of the cavities in the centre of the face, are all concerned in the voice. This is ascertained by the manliness of voice coming with the full development of these parts. Nothing sensual is indicated by the form of the human nose; although by depressing it, and joining it with the lip, the condition of the brute, as in the satyr, the idea of something sensual is conveyed.

"A comparison of the eye and the ear brings out the principle more distinctly. Enlarge the orbit, magnify the eyes; let them be full, clear, piercing, full of fire; still they combine with the animated human countenance. They imply a capacity consistent with human thought, a vivacity and intelligence partaking of mind. But large pendulous ears, or projecting and sharp ears, belong to the satyr; for man is not to be perpetually watchful, or to be startled and alarmed by every noise.

"If we consider for a moment what is the great mark of distinction between man and brutes, we shall perceive that it is speech: for it corresponds to his

exalted intellectual and moral endowments. Speech implies certain inward propensities, a conformity of internal organs, and a peculiarity of nervous distribution; but it also implies a particular outward character of physiognomy, a peculiar form of the nostrils, jaws, mouth, and lips. These latter are the visible signs of this high endowment. Then, again, as to sentiment;—laughter and weeping, and sympathy with those in pleasure or in pain, characterise human beings, and are indicated by the same organs. Hence, the capacity of expression in the nostril and mouth are peculiar attributes of the human countenance.”—Pp. 30—32.

“Whether the views which I have here advocated,” continues Sir Charles, in his second Essay, “were ever announced by the ancients, I know not. But I think it is abundantly evident that their artists acted upon them. They went beyond mere imitation. They advanced to a higher study, that of combining excellencies; selecting what was indicative of the higher and purer qualities, impassioned thought, and this they exaggerated. Their divinities were of human mould; but still, as not visibly present, they were creations of their imagination.”—P. 60.

The third Essay, which is circuitously written, treats of “those sources of expression in the human countenance which cannot be explained on the idea of a *direct* influence of the mind upon the features.” Observe a person under the influence of terror. Not only are the eyes violently affected, but there is a spasm on his breast, he cannot breathe freely, the chest is elevated, the muscles of his neck and shoulders are in action, his breathing is short and rapid, there is a gasping and convulsive motion of his lips, a tremour on his hollow cheek, a gulping and catching of his throat. Now none of these symptoms of terror are directly produced by the *mental* emotion; but result from the action of the *heart*, through the instrumentality of the muscles of respiration.

“Connected with the heart, and depending on its peculiar and excessive sensibility, there is an extensive apparatus which demands our attention. This is the organ of breathing; a part known obviously as the instrument of speech, but which I shall show to be more. The organ of breathing, in its association with the heart, is the instrument of expression, and is the part of the frame, by the action of which the emotions are developed and made visible to us. Certain strong feelings of the mind produce a disturbed condition of the heart; and through that corporeal influence, directly from the heart, indirectly from the mind, the extensive apparatus constituting the organ of breathing is put in motion, and gives us the outward signs which we call expression.”—P. 86.

The fourth Essay relates to the muscles of the face in man.

“It has been said that the superiority of the human face in expression is an accidental effect of the number of muscles which are provided in man for the faculty of speech. That many of the muscles called into action in speech are also employed in expression will be readily admitted; but besides these, there are muscles of the human features which have no connexion with the voice, and are purely instrumental in expression. Further, the human countenance is pre-eminent, not only in having muscles proper to man, but we shall find that he also possesses the peculiarities of two great classes of the lower animals, having the muscles which are characteristic of both these classes combined in his face.”—P. 96.

The remainder of the Essay is devoted to a popular description, illustrated by drawings, of the muscles of the human forehead

and eyebrow, the eye, the nostrils, the lips and cheeks, concluding with a brief notice of the office of the beard and the moustaches as regards expression.

In the fifth Essay, Sir Charles Bell compares the expression of the human countenance with that of animals.

"If we attend to the evidence of anatomical investigation, we shall perceive a remarkable difference between the provision for giving motion to the features in animals, and that for bestowing expression in man. In the lower creatures there is no expression but what may be referred, more or less plainly, to their acts of volition, or necessary instincts; while in man there seems to be a special apparatus, for the purpose of enabling him to communicate with his fellow-creatures, by that natural language, which is read in the changes of his countenance. There exist in his face, not only all those parts, which by their action produce expression in the several classes of quadrupeds, but there is added a peculiar set of muscles to which no other object can be assigned than to serve for expression."—P. 121.

After describing the muscles of the mouth, eye, and nostrils of animals, distinguishing between the carnivorous and the graminivorous, Sir Charles Bell observes:—

"Returning now to the muscles in the human countenance, we perceive that, although the motions of the lips and nostrils in man may not be so extensive as in other classes of animals, there is in his face a capacity for all the varieties of expression which distinguish those creatures. He stands between the carnivorous and graminivorous animals; or rather he partakes of the nature of both. He has the snarling muscles which so peculiarly distinguish the carnivorous class, while he is able to protrude the lips, and uncover the teeth, like the graminivorous. In the carnivorous animals, the muscles descending from the cheek-bones and upper jaw to raise the lip are strong, and the orbicular or circular fibres of the mouth are feeble, the lip being attached to the fore part of the gums. In the graminivorous animals, on the contrary, the orbicular muscle has great power; while the elevating and depressing muscles of the side of the mouth are weak. But in man, both classes of muscles are combined; the elevating and depressing muscles are fully developed, while the orbicular muscle completely antagonises them, modulating and qualifying their actions, and bestowing the utmost perfection on the motions of the lips.

"Whether we look to the form of the features or to their power of expression, the consideration of these two classes of muscles alone will account for certain varieties in the human face. In one man, the excitement of passion may be indicated chiefly by the prevalence of one class; while in a second, another class will predominate in the expression.

"If it be allowable to give examples, I would say that in the countenance of Mrs. Siddons or Mr. John Kemble, there was presented the highest character of beauty which belongs to the true English face. In that family the upper lip and nostrils were very expressive: the class of muscles which operate on the nostrils was especially powerful, and both these tragedians had a remarkable capacity for the expression of the nobler passions. In their cast of features there was never seen that blood-thirsty look which Cooke could throw into his face. In him the *ringentes* (the snarling muscles) prevailed: and what determined hate could he express, when, combined with the oblique cast of his eyes, he drew up the outer part of the upper lip, and disclosed a sharp angular tooth! And is it not this lateral drawing of the lips, and stretching them upon the closed teeth, which make the blood start from them, in remorseless hate and rancour?

"But besides the muscles analogous to those of brutes, others are introduced

into the human face, which indicate emotions and sympathies of which the lower animals are not susceptible; and as they are peculiar to man, they may be considered as the index of mental energy, in opposition to mere animal expression. The most moveable and expressive features are the inner extremity of the eyebrow and the angle of the mouth; and these are precisely the parts which have least expression in brutes; for they have no eyebrows, and no power of elevating or depressing the angle of the mouth. It is therefore in these features that we should expect to find the muscles of expression peculiar to man."—Pp. 135—137.

This subject is pursued into detail in this very interesting Essay, and illustrated by representations of all the characteristic muscles. The sixth and seventh Essays treat of the variable expression of the human countenance under the influence of the passions. The adequate treatment of this subject requires deeper psychological thought, and a more rigorous philosophy than the author before us has brought to bear upon it; and these Essays contain little more than general descriptions, useful to the painter, of the external phenomena of the passions. The eighth Essay considers expression in reference to the body. We have here two valuable criticisms on the Laocoon and the Dying Gladiator. Our limits will permit us to insert only the latter.

"The Dying Gladiator is one of those master-pieces of antiquity which exhibits a knowledge of anatomy and of man's nature. He is not resting; he is not falling; but in the position of one wounded in the chest, and seeking relief in that anxious and oppressed breathing which attends a mortal wound with loss of blood. He seeks support to his arms, not to rest them or to sustain the body, but to fix them, that their action may be transferred to the chest, and thus assist the labouring respiration. The nature of his sufferings leads to this attitude. In a man expiring from loss of blood, as the vital stream flows, the heart and lungs have the same painful feeling of want, which is produced by obstruction to the breathing. As the blood is draining from him, he pants, and looks wild, and the chest heaves convulsively. And so the ancient artist has placed this statue in the posture of one who suffers the extremity of difficult respiration. . . The fixed condition of the shoulders, as he sustains his sinking body, shows that the powerful muscles, common to the ribs and arms, have their action concentrated to the struggling chest . . . When a man is mortally wounded, and still more if he be bleeding to death, as the Gladiator, he presents the appearance of suffocation; for the want is felt in the breast, and relief is sought in the heaving of the chest. If he have at that moment the sympathy and aid of a friend, he will cling to him, half raising himself and twisting his chest with the utmost exertion; and while every muscle of the trunk stands out abrupt and prominent, those of the neck and throat, and nostrils and mouth, will partake the excitement. In this condition he will remain fixed, and then fall exhausted with the exertion; it is in the moment of the chest sinking, that the voice of suffering may be heard. If he have fallen on the turf, it is not from pain, but from that indescribable agony of want and instinctive struggling, that the grass around the lifeless body is lodged and torn."—Pp. 194—196.

The most valuable part of the ninth Essay is that which treats of the genius and studies of Michael Angelo, whom Sir Charles commends for his minute and accurate study of anatomy, while he avoids the error of artists of less genius, who, in showing their learning, deviate from living nature. In Michael Angelo's

statues of Day and Night, in the Capella di Principi, of the church of St. Lorenzo, at Florence, "great feeling of art and genius, of the highest order, have been exhibited; anatomical science, ideal beauty, or rather grandeur, combined."

With one more extract we shall conclude. It is from the tenth or last Essay, in which our author urges the study of anatomy upon the young artist: in the following passage, which contains more than one valuable principle of taste, he does so on the ground that it will guard him against a blind and indiscriminate imitation of the antique.

"He who makes imitation of the antique the beginning and end of his studies . . . will be apt to fall into a tame and lifeless style; and in pursuing ideal beauty, will be in danger of renouncing truth of expression and of character. . . . The ancient sculptor, in accordance with the mythology of his country and the spirit of her poetry, studied to show the attributes of divinity in the repose of the figure, without any indication of muscles or veins, and by a face stamped with the mild serenity of a being superior to human passion; thus shadowing out a state of existence, in which the will possessed freedom and activity, without the accompanying exertion of the bodily frame. But those ideal forms are scarcely ever to be transferred to the representation of the human body: and a modern artist who follows indiscriminately such models, misapplies the noblest lessons of his art. . . . We must never forget the distinction between sculpture and painting. . . . The sculptor must exercise his genius on the more sublime and permanent feelings, as characterised in the countenance and figure; and much of the difficulty of his art consists in preventing the repose which ought to be preserved in the attitude and expression, from extinguishing all character, and degenerating into tameness and indifference. . . . But this principle does not apply to the painter. . . . It is true that he may often maintain much of the same gravity of style as the statuary, and that in such compositions there may be a certain august majesty; some subjects require this, and others only admit it provided the tone and principle of composition be preserved, and the colouring be low and sombre. In general, however, this is neither necessary, nor perhaps suitable to a picture; and it may be at least laid down, that where there is a bold light and vivid colouring, there should also be strong expression, and bold characteristic drawing. A painting, with high finishing and bright colouring, demands minute expression, because the same circumstances which display the natural colour, bring out a clear disclosure of the parts, and a sharpness of expression in the features. Thus the painter must study the traits of human expression. The noblest aim of painting is unquestionably to affect the mind, which can only be done by the representation of sentiment and passion,—of emotion as indicated by the figure and the countenance. But if it be contended that an imposing stillness and tranquillity must pervade the higher subjects of painting, I venture to affirm that it is a tranquillity which he can never attain who is not capable of representing all the violence and agitation of passion. . . . In repose there must be character, and that character will best be expressed by him who has studied the effect of the action of the muscles. It ought also to be remembered that . . . there are few grand subjects in history or mythology, in which the tranquillity and higher beauty of expression in the main figure does not borrow some aid from the contrast of the harsher features, more marked characters, and more passionate gestures of the surrounding groups."—Pp. 213—217.

In the foregoing pages, we have given our readers the best and fairest opportunity of judging of the subject and execution of the work before us, by allowing the author, for the most part,

to speak in his own person ; and that, not by selecting beauties or singling out defects, but by exhibiting, although under a necessarily greatly reduced form, the general subject, and travelling seriatim through the ten Essays which compose the volume. To us, this production of its able and accomplished author is especially interesting, because it is an attempt, in the main a successful one, to rest the criticisms of taste, which too often are capricious and unsubstantial, on an accurate scientific basis. In the body of the work, æsthetics predominate : the underlying physiological truths, for the discovery of which the scientific world is indebted to Sir Charles Bell as a physiologist, are compendiously and clearly stated in an Appendix, "On the Nervous System," by Mr. Alexander Shaw ; which supplies the place of an Essay on this subject by the author himself, that was contained in the former edition, but struck out, by Sir Charles, from the present. While the just-published "Practical Essays" of the same author will be most consulted by the medical student, for professional instruction, the artist, the writer of fiction, the dramatist, the man of taste, will receive the present work (which is got up with an elegance worthy of its subject) with gratitude, and peruse it with a lively and increasing interest and delight.

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1. *The Sin and Danger of Lukewarmness. A Sermon preached at the opening of the Nave of the parish church of Leamington Priors.* By WALTER FARQUHAR HOOK, D.D. 8vo. pp. 52. London : Francis and John Rivington.
 2. *A Guide to the Architectural Antiquities in the Neighbourhood of Oxford. Part II. Deanery of Woodstock.* 8vo. pp. 184. Oxford : J. W. Parker.
 3. *Churches of Cambridgeshire and the Isle of Ely. Published by the Cambridge Camden Society.* Royal 8vo. Cambridge : T. Stevenson.

MUCH has been written lately, and in our own pages not a little, on ecclesiastical restorations, as involving propriety and taste, and sometimes the higher elements of a religious character and symbolism. But after all that can be said, on æsthetic principles, there is a moral and practical question on which the importance of all the rest turns,—the obligation of those to whose guardianship our sacred edifices are committed, to maintain them not only in substantial repair, safe and weather-tight, but in their native character ; to repair or restore, not merely sufficiently, but appropriately ; to respect the very accidents of colour and form, as well as the substance to which they belong. To the discussion of this obligation we shall devote a few pages.

By *obligation* we do not, of course, mean *legal liability*, such as can practically be enforced in the courts either ecclesiastical or civil. We do not mean to present a depressing and demoralising view of the subject; and the present state of the law, as it is propounded by authorities which we have no right to question, is degraded and degrading indeed. Our courts, as usual in ecclesiastical matters, have taken the complexion of the times in their worst aspect; while to this accidental infelicity, which would have been reversed by an opposite direction of popular feeling, and perhaps is being reversed even now,* is added the inherent weakness of positive human law,—that, being compulsory in its enactments, it must necessarily refuse to *enforce* all but the lowest admissible obedience; and being of a majesty too severe to speak where it may not dictate, it cannot recommend and encourage more than it can enforce. The obligation with which alone we are concerned is the moral obligation,—that which every honest man may be supposed to feel who is charged with the maintenance and repair of a church, and who really asks the question how it ought to be done. What will be the answer to this question to one stimulated by no fear of processes in courts civil or courts Christian, but only by his hearty desire to know and to do what is right; or, at most, impelled by his sense that eyes are upon him, educated possibly in the *science*, certainly in the *sense*, of what is beautiful and appropriate in a church?—that they who have a vested right in the comeliness of the sanctuary in which they have long bent the knee, are conscious of their interest in it, however little they may be able or disposed to assert it in any formidable shape?

We do not hesitate in giving the following answer to the question. The beauty, the character, the proportions of a church are not mere extrinsic accidents of the fabric, which may be changed, taken away, or suffered to perish without the church being the worse, and without the flock being wronged. The church is deteriorated by such tampering or neglect; and it is *property*, in another sense than that in which the fabric is the property of an impropiator or a churchwarden. In the highest spiritual sense, it is the property of the Church as a body; and in the most essential and tangible form, it is the property of the people accustomed to worship beneath its consecrated roof. If this be so,—and we shall illustrate our position so as to carry conviction to all honest hearts,—there is no question but that, so far as his means extend, there is a positive claim, and one which can be truly defined, on the person so charged, to maintain the beauty of the sanctuary.

* We have alluded in a former number (see vol. i. p. 329) to a case in which the Church was defrauded of a fund of 180*l.* a year, by the combined operations of a low principle in certain feoffees and of a decree in Chancery. We do not believe that the same could happen now.

We appeal to the conscience of the wealthy impropiator, who inherits the lands and the titles, and the liabilities with them, of many generations. Wherever he himself is concerned, he feels the value of beauty—of appropriate beauty. He maintains his mansions in all the comeliness with which they descended to him from his fathers, or beautifies them as his taste and pride demand. He pays more attention, in proportion to their extent and pecuniary value, to his lawns, and his clumps and belts of decorative timber, than to his woods and fields. He moves heaven and earth to avert the transit of railway trains within sight and hearing of his windows. He feels that beauty, and concinnity, and appropriateness, are realities, are property, and worth expending solid gold to maintain (solid gold the value of which, though it has become the standard of all value, is as ideal as the least important essence of beauty that we are contending for); he feels that all these are things to be jealously guarded. He is right; but will he not let us say the same of the beauty in which *we* do, though *he* does not, feel the same lively concern? Are not the beauty and proportions of his aisle in —— church, property also, and equally sacred?

But he will say, "If they be property, they are my property. It is my aisle; I am the judge: I do as I please. My taste may be in fault; but, if I will, I cut down a tree in my park, though it destroy the whole scene, and all the dryads weep; for it is mine, oak, and scene, and dryads and all;—and so, if I please, I block up a window in my aisle, though all the world may wonder at my taste, and a crazy old woman, or a crotchetty Camdenian or two, may sigh over the quenched light: for the aisle is mine, and I do what I will in it." But no, my lord—not so; the cases are not parallel. In these there is a division of property, which in those there was not; and a difference also in the tenure, so far as they are yours. The property *in the beauty* of your aisle you share with others: you are but a tenant in common; and the poorest man in the village has as much right in it as you. Even *the fabric itself* is beneficially the property of the Church; and you are only her steward. You are its owner to be charged with it, and for certain purposes—some, so far as honour is concerned, to your advantage; others, so far as money is concerned, to your cost. But yours it is not except as a steward or guardian. It is the absolute, inalienable property of God and the Church, by the devotion of man, on the one hand, and the process of consecration, on the other,—a process more irreversible than entails, more sacred than all livery and seizin. And one part of the compact on which you retain your stewardship is this: that you hold, as long as you live, and when you die that you deliver up the charge committed to you in its pristine state and beauty. Even the law, the hard, dry, unimaginative law, enforces this in one of the cases of which we speak:—and

perhaps it may in others where we fear that it does not, for the study of the law is not our province. The freehold of the churchyard is in the vicar; it is his property. Yet he may not cut down trees in it; for they were there planted, and have there grown, for the contentation of the parishioners: and so you have no right, on the ground of proprietorship, to mar beauties in which the people took delight before you were born, and which were a bequest to the poor and to the Church for ever from one of your ancestors. You are the steward of the Church, that her property may not suffer loss; and witness for yourself, whether, when your own property is concerned, beauty, even for beauty's sake, has not a value.

All that we have hitherto said is true even on the most favourable supposition, for the impropiator—that the neglect, or inapt repair, the addition or the defalcation of the aisle or other appropriated part of the church, affects the beauty and relative proportions of no other part of the fabric. But how seldom *is* this, how seldom *can* it be the case; and where it is not the case, we proceed to show that the analogy, not of moral obligation only, but of law, is for the protection of those whose property may be injured, even in what might be called accidental circumstances and ideal advantages, by arrangements injurious to them of neighbouring property. If my neighbour builds a wall on his own ground right against my window, so as to deprive me of the direct light of day, the law gives me a remedy in an *action for damages*. If the possessor of the next yard to mine convert it into a forge or a tan-yard, the law protects me from stunning noises and suffocating smells. The law itself recognises, and will enforce, that kind of property, which it is convenient to treat as merely ideal, as intangible and undefined, in the case of ecclesiastical edifices. Surely there are cases in which, if fairly appealed to, the law would recognise the like, in the destruction or injury of churches for their sacred use and associations, by what is done in an impropriated chancel or a family aisle. For instance, at B—the chancel is cut off from the nave by a huge gallery, erected for the exclusive accommodation of a noble family. Will it be pretended that the worshippers in the nave have no right in the very aspect of the altar and its accessories, and are not injured by the difference which the practical destruction of so essential a part of the fabric must make in the whole church and church services? And will not the rubric which appoints that the priest shall stand at the north side of the table after the communion service, protect the church from this too common aggression upon its due arrangement and services? At K—the north aisle, besides being left in a most ruinous state (the ivy creeping unrebuked over the interior surface of the walls), is wantonly separated from the church by the blocking up of the intervening arches. Is

any man so much without eyes as to say that the church is the same as it was, in such a sense that the parishioners have no right to complain? And if their complaint is just, is there no remedy open to them? "But," says my lord, "the aisle is, and was intended to be, a burial-place for my family." Be it so; but it was intended to be *so* a burial-place, that it might be *also* a part of the church. It was piety, and not exclusiveness, that sought for it a place under the sacred roof; it was that piety which not only embraces the memory of the dead, but which respects them as a part of the communion of saints,—the living with the dead, and all in God. But were this all a dream (and we are afraid it may seem so to the close-hearted worshipper in a canopied pew, with tables and a fire-place, behind crimson curtains, whose main object it seems is to forget all but himself), still *right*, in the strictest sense of the word, is against him. When the founder of that aisle sought permission of the bishop, the representative of the Church, there to build and endow a chantry, it was with a tacit understanding on both sides that the Church, as well as the founder, should be the better. And the Church was the better: the parish church had an additional aisle of great beauty, and all its ornaments and accessories were a boon and an advantage to the people. But in blocking up this venerable aisle, the proprietor of yesterday did not restore the church even to its beauty before the foundation of the chantry; still less did he keep it in the state in which he found it. A course of windows, essential to the comeliness of the whole fabric, pierced the north wall; these are not restored, but in place of them there are so many blocked arches, in themselves dissightly, and still more disgusting as suggestive of robbery and wrong. Thus, by the—what shall we call it?—of the careless encloser of his ancestor's memorials, even their munificence has been converted into a loss—their gift of a beauty into the destruction of all harmony and grace. Here is complicated injustice! The Church is robbed of a jewel. The living lose the beauty, the general advantage, which was theirs. The dead are spoiled of the offering which they had made—not selfishly, and yet not without thought of self—knowing that to such gifts is strictly applicable the saying, "*What I gave, I have.*"

Of course we are aware that the answer still is, "Property, property: it is mine, and I do as I like with my own." But we think that we have sufficiently proved that, in principle and in fact, this plea is false—that it is false, even in strictest law, to say that it is your property absolutely, or for such purposes; that it is false in principle that, even if it were, you would be morally justified in committing or suffering "*waste*" upon it. It may be your property to sue and to be sued in respect of it. It is your property, so that you are bound to its maintenance, and must ward off all aggressors upon its rights, and

all encroachments upon its proportions. In this sense the law invests you with the property, but not for yourself; as it invests a trustee with the legal title in an estate, though the beneficial interest, and the equitable title are in another, for whose use he is bound to administer his trust. You will say, then, the property is an incumbrance, and the proprietor not to be envied. Most true, in a secular worldly sense it is so; therefore, by secular worldly men, we find it sometimes repudiated, and often betrayed. But a high-minded man will think and feel otherwise, and will glory in the trust reposed in him, and in its adequate performance.

Until there is a public prosecutor farther removed from the probable influence of a great man's local authority, than a country churchwarden, or even a country parson, these claims are not likely to be brought home to the consciences of those who would willingly forget them. But we will all the more press the general truth; and, as far as may be consistent with courtesy, so hint at particular cases,* as to show that the feeling of the Church prosecutes, judges, and passes sentence too, in a voice which *will* make itself heard. The comfortable rector, who dwells in his fair parsonage hard by the church, who is clothed in fine linen, and fares sumptuously every day, does not, it may be, hear the complaint of those who cry out in behalf of the neglected church at his door, which would be kept in decency, at least, by what he expends on a single room in his own mansion; or he thinks that his philanthropic and secular exertions, or his visitation charges to churchwardens, will be accepted as an expiation. But he must be undeceived. He must learn that we feel, not distress only, but indignation, at seeing a church with sham windows, and covered with shrubs without, so as to be a fair object from the adjoining gardens, but let to go to absolute ruin within. We will proclaim the right which is thus encroached upon; the right, not merely of the Church, which, to too many, is a mere abstraction, but of the individual members of the Church, and especially of the poor. The fabric may be yours *in trust*, but the beauty and the character of the fabric as much belong to the poorest man in the village, as to the rector, or lay impropiator, or to the lord of the princely mansion hard by.

Ever since he was a boy, that old man has traversed, Sunday after Sunday, the winding lanes and the wooded hills of —; and he knows the very knoll where he will first hear the merry chime, the very turn where he will first see the weathercock, glorious in the morning sun; the very spot where he will first

* Were it not that the incognito of a contributor to a Review made it seem cowardly, we should mention names, (not of persons, but of places,) for all the instances of wrong at which we have hinted.

mark the cross on the east gable. His heart has clung to these—trifles to you, perhaps, but to him not trifles; because his cup of pleasures, and his store of associations, are made up of less stimulating materials than yours;—and we declare to you, that the music of the bells, and the bright vision

“That points with taper spire to heaven,”

and the voice of the cross, that tells him of the real Friend of the poor, are as much his as yours; and you cannot dispossess him of them without robbery and sacrilege.

There is nothing of radicalism and discontent—nothing subversive of obedience to the fifth commandment, and of reverence and lowliness to all her betters,—in that gentle woman's grateful thought, that, in the house of God, all are equal; and of this Christian equality, the open seat which she occupies every week, and would occupy every day, if the church were not closed, is to her a visible exponent. Her reasoning is just, and she has an indefeasible *right* in its evidences; and you cannot with justice weaken them. You have no right to remove her from her seat, and to close it with a door against her. You have no right, even relatively, to affect the power of its suggestive voice. You have no right to raise a canopy over your pue, surmounted with your coronet—an ensign of temporal superiority which you ought to have left behind in thought, as you did in fact, when you entered the court of the Lord's house.

“The burning flood of gem-like hues” that pours through that south-transept window upon a cross-legged effigy, falls on the tomb of your ancestor; the transept was built by him, and the window is a devotion of another of your house; and the charge of the repairs is all yours. And what, then?—the golden light is not yours, and the burnished tissue of enamel and gold with which it “mantles the mighty dead,” is not yours; the bright unearthly vision that the whole together projects upon the soul of some gentle unworldly boy, who drinks in heaven from every lovely work of God, and from every fair embodying of a doctrine of the Church,—these are not yours, they are the property of all who feel them. To know their existence is to possess them; to confess their power, is to become their lord. You do not even share in the property, unless you are initiated into its mystery—

Μόνοις γὰρ ἡμῖν ἥλιος
καὶ φέγγος ἰλαρὸν ἔστιν
Ὅσοι μεμνημένα.—*Aristophanis Raneæ*, 453.

They are his, who has appropriated them by the grasp of a longing soul. Rob him you may, for yours is the right of the strongest; and he must be silent, because he dares not—perhaps because he cannot—express his feelings. But does this silence of the weak add right to might? Does the endurance of the oppressed consecrate injustice?

There is one other possessor of the beauty of the sanctuary whose claims we cannot in justice overlook. A husband and four children has that widow of threescore brought with her, for the first time in their lives, to the table of the Lord; and, for herself, she has ever held it the highest privilege of her faith to receive there of the body and blood of Christ. She has not once been absent from her place at the altar since her last-born but first-buried son was borne to the grave; and she there feels, though she knows not that St. Chrysostom had ever said it, that "the table of the King is spread, angels are ministering at the table, the King Himself is there." The wide chancel arch once disclosed to her a solemn scene, crowded with the most sacred, the most tender recollections—with incentives to high and holy resolves; but the "impropriator" has suspended his pue in a gallery athwart it, and the altar is no longer visible from the nave. She feels in her inmost heart that she has lost something. No one can contradict her. That she had a right in that which she has lost, perhaps she scarcely herself knows; at any rate, she knows it to herself alone: but we will assert in her behalf, and we defy the power of contradiction, that she had a right which nothing could gainsay—that she has been robbed.

It is nothing to the purpose to assume (and it were all assumption) that the poor do not feel the value of these things. A man's ignorance does not give us who know the value of his possessions, the right to appropriate or destroy them. The rights of an infant, or an idiot, are as sacred as those of a philosopher, or a prime minister; and it were the higher argument to say, "The rich, and great, and wise, and elegant, know the value of them; and we will preserve them in their beauty, even for those who know it not, that, perchance, they yet may know it, and share it with us." But it is false, in fact, to deny to the poor a feeling of such things. We appeal to the observation of those who have seen the process of true restoration in a church, whether it is not appreciated by the poor as well as the rich; whether the sympathies of the people are not excited sufficiently to repay all care and expenditure.

A village blacksmith, whose parish church was to be restored and enlarged, brought his plan to the clergyman. He was told that an architect had furnished drawings. "But what can he know of the church," said the blacksmith, "in comparison of me, who have worshipped in it all my life?" He was made to understand that technical knowledge alone was here more valuable than interest alone, (though they would be most happily blended in every such case,) "But," said he, "at any rate he has not had sleepless nights over it." When we add, that the architect was really an architect, we shall not be expected to contend for the superiority of the village blacksmith's plan, as essential to our argument. Nor let us forget that the feeling

of the splendour, and other appropriate character of such restorations, is practically, at least, as correct in the poor, as in their better educated neighbours. On a memorable occasion, in which great splendour of decoration had been lavished on a church, which was rebuilt, and of which the consecration was performed with singular pomp, it was uncharitably said, by a party in the church, that all was to minister to man's pride. A poor woman, who was present, felt differently; she said it made her feel her littleness, and a kind of wonder and awe, to find herself sharing in such a service. The simplicity of the poor is often the best answer to such bigotry and harsh judgment.

Let us present the same view in the words of Dr. Hook, in the sermon whose title we have placed, with those of several architectural works, at the head of this article.

"If the rich," says he, "cannot with consistency complain of the expenditure which, with no lukewarm spirit, has been lavished on this house, the poor I am sure *will* not. For what to him has been the consequence? By the erection of this church, hundreds of poor persons have been, for many months, employed. They might have been employed in erecting private houses, but mark the difference! The working man, when employed in erecting the worldly palaces around us, knows that he is contributing to comfort and elegance in which he will have no share; the artist decorates the rich man's mansion; the cunning artificer in brass and iron, the inventor of the musical instruments, all complete their works, and then the door is closed upon them; other eyes, not theirs, gaze with admiration on the result of their labours. The strains of melody—perhaps of sacred music—are heard, but the poor man is not suffered to remain even beneath the windows to listen to the sweet sounds produced by the very instruments which his own hands wrought. How different is it with respect to *this* house! This is God's house, the house, therefore, of the children of God—the house of the poor. The poor man has tastes, and feelings, and gentle sentiments, oftentimes more genuine than the rich. Here, in this house, to which he has, if possible, more right than the rich, he can look upon the work of his hands; he can see that, in working for God, he has been working for himself. Here the decorations are intended for *him*. Here the sweet sounds of music are intended to aid *his* devotions, to soothe and to calm his weary soul, and to render his duty a delight. Unless his heart be sanctified, he knows full well that God will not accept him; but if his heart *be* right with God, while he is worshipping in spirit and in truth, he will rejoice to be reminded, by eye and ear, that he is in his Father's house, and that the homage due to the King of Kings, and Lord of Lords, is rendered, by dedicating to His service every art and science in which we have profited.

"To what purpose was this waste? Will the lukewarm repeat the question? Let the poor man give the answer: For the glory of our good God, and the comfort of God's poor."

To the architectural works whose titles we have assumed as our motto, we should have referred for instances of that kind of tampering with the rights of the poor against which we are here protesting; but we have already extended our article beyond the limits which we at first proposed to ourselves, and we shall only say of them that, like every work of the same kind conducted with ordinary candour and courage, they furnish their fair share of items to the ungrateful record.

But we cannot close our own remarks without observing, that in the case of some churches there are peculiar circumstances which seem to plead for their better treatment, and which certainly increase the moral obligation to sustain them in their integrity and beauty. For instance, the village church of Y—— is remarkable on many accounts; not the least for having on its *sedilia* the marks of the swords of the Roundheads, who desecrated it with their beastly profaneness before the wicked field of Naseby: but, for our present purpose, it is yet more remarkable for the monument of a former rector of the place, richly decorated with panelling without, and with a canopy and other ornaments within; for the whole of a compartment of the north chancel wall was taken down, and rebuilt in a far more elaborate way to receive the tomb.* But this good man had not devoted all his wealth to his own silent tomb. He left the means of repairing, beautifying, and sustaining the church; and to this day (for we believe they are not yet destroyed) the open benches have some of them panels identical in design with those at the back of his tomb; and are thus marked, as certainly as by dates and inscriptions, as the posthumous gift of the recumbent priest. The funds thus piously devoted have been diverted from their purpose; and the church is, in consequence, even in a technical sense, "dilapidated." But a more active destruction is impending. Will not the very stones cry out from the wall, when the open benches are removed to make way for closed deal boxes?

The progress of mere decay is not very rapid; there will therefore be for some time longer, in the church of S——, near that last mentioned, a series of painted windows such as few village churches, or even town minsters, can boast. The servants in the adjoining mansion, collecting such weapons as they could, drove off the herd of swine (the same, probably, who had whetted their swords in the chancel at Y——) who would have destroyed the gorgeous imagery. Did not these true-hearted men add to the moral obligation resting on the lords of that mansion for ever, to maintain the church which they had guarded from spoliation? Is not the memory of a warm-hearted and noble deed slighted, when that which was once defended with such zeal is not now guarded from the gentle assaults of time and accident? Is not the past defrauded of a portion of its honour, while the present is stripped of its seemly adornment, inherited with such reminiscences attached?

We shall henceforth take the moral obligation to maintain churches in their original beauty, and to restore them appropriately as well as substantially, as proved. Still there may be

* How different the way, since so common, of blocking up a window, and disfiguring instead of enriching a whole bay of an aisle or chancel with some huge mantel-piece or mass of heathen mummery!

practical difficulties which it would be unwise and unjust to overlook. There is, first, the want of knowledge, in which, indeed, we may all sympathize with one another. Many, with the best intentions, have done ill. Many have been more ingenious to destroy, than they need have been to restore ecclesiastical effect. Many a one has laid out more in converting a church into a lecture-room or a meeting-house, as far as visible forms and symbolism are concerned, than would have restored it to its pristine beauty. Now, when we admit the reality of self-sacrifice, we can only regret the unintentional fault. Still more, when the best architects of the day have advised, they must relieve the shoulders of their employers of the weight of obloquy. If Inigo Jones* and Wyatt† have perpetrated the blunders, their patrons must needs be acquitted. Still, even ignorance *may* be criminal in those who set their hands to a sacred work; and, at all events, precipitateness is unwise. Architectural societies will do much here,—not directly, but indirectly. We cannot well undervalue their direct efforts, nor overstate their indirect influence; and the more they are themselves aware that they must work mediately, the more useful will they be.

There is, secondly, want of means. Many a rector or owner of an aisle can truly say, "I inherited this building in such a state that no reasonable outlay on my part will restore it. Am I answerable for the delicts of my predecessors? That glorious east window has been blocked up to save the expense of reglazing, and the chancel-gable is covered with ivy, whose thick branches climb where the mullions and interlacing tracery ought to be, and declare that many years—whole generations—have passed since the offence was committed. That one window would cost 500*l.* to restore; and the rest of the chancel is in the like unhappy state. What can I do? I wish to restore it: I feel that there is a *prima facie* claim upon me to do so; but I cannot." For one who has honestly arrived at this conclusion we have sympathy enough; yet we may hint that, as a general rule, the feeling of responsibility should, in strictness, have come before. When a clerk is presented to a rectory, he goes down and visits the parish. At the house he looks with a practical eye, and asks whether the repairs will be so costly as to reduce the living below what he would accept. Here he *feels* the responsibility, because he is himself the first claimant for a better house. Why does he not also inspect the chancel, and see whether the cost of its restoration will exceed what he would willingly devote to it out of the proceeds of the rectory? It is the same in the purchase of an estate with like liabilities attached.

* Who erected an incongruous portico to old St. Paul's.

† Who perpetrated the screen in Salisbury Cathedral.

The wood, the fences, the house, are all examined, and a balance of cost and profit is struck; but the aisle that passes with the estate is forgotten. Here is our very quarrel. This kind of responsibility has been so long utterly neglected, that it has ceased to furnish an item of calculation.

If we were disposed to lengthen this article, we might do so by adding indefinitely to the difficulties in the way of successful restoration—difficulties arising from a thousand combinations of adverse circumstances, with a thousand varieties of character and disposition in those more or less directly concerned; and which are, in fact, as truly as wood and stone, though in a different sense, the materials on which and with which we have to work. But it was our main object to prove the moral responsibility attached to the possession or guardianship of ecclesiastical buildings; and if we have done this satisfactorily, our task is accomplished. When this point is gained, we may be sure that the conquest of difficulties will follow, though it may be in some cases slowly, and with many depressing circumstances. We know an instance in which a rector refuses to restore his chancel, or even to put it in decent repair, "because," quoth he, "I would shame the parishioners into restoring the nave, which is nearly as bad."* Let us see the moral question in such cases entertained differently by all parties, and the results will not be far behind.

The Church in Canada, No. I. A Journal of Visitation of the Western Portion of his Diocese, by the LORD BISHOP of TORONTO, in the Autumn of 1842. London. 1844.

The Church in Canada, No. II. A Journal of Visitation to a part of the Diocese of Quebec, by the LORD BISHOP of MONTREAL, in the Spring of 1843. London. 1844.

The Church in the Colonies, No. III. A Journal of Visitation in Nova Scotia, Cape Breton, and along the Eastern Shore of New Brunswick, by the LORD BISHOP of NOVA SCOTIA. London: Rivingtons, Hatchards, Burns. 1844.

To all who remember the manner in which our colonies were first founded, or our dependencies governed,—who recall the eager pursuit of wealth—the careful maintenance of political power as against our enemies—the utter absence of any attempt at establishing Christianity in these new lands—the vague and ill-regulated efforts of individuals and unauthorized societies to

* Would the worthy rector allow a clerical delinquent to plead that he lived in habitual breach of the seventh commandment, to shame his parishioners into temperance, soberness, and chastity?

supply that want of Christian consolations which the Government and the Church, as a body, refused or neglected—it cannot fail to afford some consolation that our official lists now show a considerable number of Colonial Bishops. But are we to applaud these our efforts, and sit down self-contented with our fifteen heads of our Colonial Church? Are we to centre all our energies on rescuing an ancient Bishopric from destruction, and obtaining for a densely-peopled manufacturing hive an Episcopal ruler? Great and good as both these works are, and successful as they must be in the end,—despite the cold calculating economy of the Leader of the Commons, or the military doggedness of the Duke; we must not let our home conflicts so occupy our minds as to render them negligent to the wants of our fellow-creatures abroad.

It cannot but be regretted that the customs of society should place so great a distance between the English Clergyman and his Episcopal ruler. However much an alteration in the present practice, a return to Catholic manners in this respect would be not only desirable, but, in very truth, the greatest aid and blessing to our Church; still not even the most sanguine can hope for it. The sacred tie of father and son is all but forgotten among us. In the colonies it is not so. The Bishop and his Clergy form one great ecclesiastical family, and to him, as to their father, they look; with him they take counsel. Nor is that feeling of unity confined to the Clergy alone, it extends far among the laity. No one can read these little works which we have placed at the head of this notice without being assured of this. We have several reasons for calling the attention of our readers to these Journals of Visitations. Few among us are without friends or relatives in our colonies; can the state of religion in the home of their adoption be other than interesting, most interesting to us? Do we feel our hearts yearning to do somewhat of good, when the case of the benighted savage, ignorant of a God and a Saviour, is placed before us? and shall we not consider the case of many, who have in this country known and felt the blessings, the consolations of the Church, and when misfortune and hard cold poverty forced them from among us, and they sought in the dense forests of the West wherewithal to subsist on, have found food for the body, but starvation for the soul? We know not the value of water, until we sink exhausted in the desert. We fail to realize the consolations of religion until disease brings near us the prospect of death, or exile separates us for months, for years, nay, perhaps for life, from its benefits. How often do we excuse ourselves for trivial causes from attending the Church's ordinances—we are not quite well—the weather is bad—we are fatigued. Miles and miles, through snow and rain, and every other impediment, the colonist hastens to his church. He knows the want of her

ordinances, he appreciates their value. We may indeed learn a good lesson from these notes of the Canadian dioceses, a lesson that will kindle many a good feeling now torpid, repress many a proud self-sufficient thought; and, if rightly read, lead us to value our blessings at home, and to extend the resources to those abroad who so well estimate the consolations already so scantily afforded them.

With these feelings, we shall proceed to make such extracts from the Bishops' Journals as best illustrate the state of the Canadian Church and the feelings of the colonists towards it, connecting them together by such a slight narrative as may illustrate the characters and duties of these Missionary Bishops.

Until the year 1787 the British North American provinces were without any Episcopal superintendence; in that year Dr. Inglis was created their first Bishop, under the title of Nova Scotia, and having under his jurisdiction the whole of our settlements in that quarter of the world. In those days Canada had one clergyman, who resided at Kingston, amongst the suffering loyalists. One year before the erection of the bishopric of Nova Scotia he came into the district of Canada, and for five years this priest, the father of the Canadian Church, seems to have been the only resident Clergyman in that part of the diocese. In 1792 two other clergymen arrived from England. The next year saw the separation of Canada from the diocese of Nova Scotia, and the appointment of Dr. Mountain as its first Bishop. How fearfully was this portion of our dominions neglected, when, even as late as 1803, the enormous diocese of Quebec contained but five clergymen for its vast and scattered population! For six-and-forty years two Bishops alone regulated the British American provinces. In 1839 Newfoundland and the Bermudas were placed under an independent Bishop, and Western Canada was raised into a separate see, under the superintendence of Archdeacon Strachan, as Bishop of Toronto.

From this short sketch of the progress of the Episcopate in our North American colonies, we will proceed to sketch the condition of the present dioceses, commencing with the oldest, that of Nova Scotia, to which Dr. John Inglis was consecrated Bishop in 1825. Besides the islands of Breton and Prince Edward, with their population of more than eighty thousand, and the all but island of Nova Scotia, with a population of nearly one hundred and seventy thousand persons, this diocese still contains the province of New Brunswick, thus raising its population to rather more than three hundred thousand; a population quite enough for one Bishop, if located near to one another, and in a closely-peopled land, but overpowering when placed far, far apart from each other, and in townships and stations separated by bays and rivers, mountains and lakes, and every other impediment to internal communication. Nova Scotia has the benefit

of two missionary colleges, one at Windsor, not very far from Halifax, the other at Fredericton, in New Brunswick. By these institutions, this diocese—and now, indeed, most of the dioceses in North America—have the advantage of having their clergy educated in the country of their future ministrations;* *i. e.* they have the skeleton of collegiate institutions. At present, none, save that of Toronto, are very efficient.

The Summer Visitation of the Bishop of Nova Scotia commenced in May of last year, and before it was brought to a conclusion in the Autumn, more than three thousand miles had been gone over, partly in open boats; two-and-twenty churches had been consecrated, nearly twelve hundred persons confirmed, and five deacons and four priests added to the scanty stock of Clergy in the diocese. Douglas, a new settlement, some fifteen miles from Windsor, was visited by the Bishop under the following circumstances:—

"Sunday, May 21.—Storm and rain, through which we drove (over a wretched road, with many long and steep hills, and several broken bridges), to the church at Douglas (15 miles). To our surprise, the building was well filled by about two hundred persons. The church (St. Peter's) and its burial-ground were consecrated; and it was a gratifying sight to see seventy-two of this little flock coming forward, with every appearance of devout and intelligent attention, to receive the blessing of Confirmation. The rain and the roads and the storm were forgotten, and we were truly happy. I preached to attentive hearers, if any reliance could be placed on their appearance, which bespoke deep and pious and holy impression; and they encouraged me to explain, as well as I was able, all the employments of the day, and to impress their influence upon every faithful heart. Their pious and exemplary Missionary, the Rev. George Morris, had seldom passed a happier day; and we all returned to the parsonage at Rawdon, regardless of the difficulties of rain and roads, and full of thankfulness to our gracious God. The building of a church in this secluded and poor settlement was a great achievement; it has collected a congregation whose number greatly exceeds the expectation that was entertained; and it seems likely, with the heavenly blessing, to be a source of permanent and continually-increasing benefit to the place and people. This was the first time any Episcopal duty was performed in this settlement."—*Bp. of Nova Scotia's Journal*, pp. 3, 4.

Sixty miles further the Bishop found the once flourishing church at Truro without a pastor from the death of its late Missionary. Gladly did the people hasten to the church to attend the long-interrupted services; services formerly costless to them, as their late pastor "gave liberally and benevolently, and received nothing." The condition of the settlement of Murray, in Prince Edward's Isle, is no bad instance of the common and constant difficulties the Clergy have to contend

• *Statistics of the Diocese of Nova Scotia.*

| | Area. | Population. | Clergy. |
|----------------------------------|--------|-------------|---------|
| Nova Scotia | 15,600 | 164,000 | 38 |
| New Brunswick | 26,000 | 156,000 | 30 |
| Prince Edward's Island | 2,131 | 47,000 | 6 |
| Cape Breton | 4,687 | 35,000 | 4 |

with in these dioceses. This place the Bishop visited on the 17th of June, when a wet morning commenced the day's troubles.

"We began the day's work by crossing a ferry, a full mile wide; from thence Dr. Ray, the physician of the place, drove me (fourteen miles) to the left bank of Murray Harbour, when the weather improved and became very hot. But the morning had discouraged the kind persons who were to provide for our conveyance from this spot, and we lost much time while they were preparing boats to convey ourselves and their families to the church, which is three miles from hence by the nearest water route, and when the tide is low the course is very circuitous. It was supposed that the rain would prevent our arrival, and only forty persons were assembled in the church, which is finished, though rather in a rough manner. It will contain from one hundred and fifty to two hundred persons. It is difficult of access in consequence of this part of the island being greatly intersected by water, and many of the people seem to have sustained all the inconvenience of this difficulty. Many of them are enthusiastic and wild, but surely in great need of the sober and pious teaching of the Church. I made arrangements for a visit to this place by the Rev. J. H. Read, who accordingly remained here afterwards for a few weeks; but a more encouraging field for usefulness was opened to him at Westmoreland Harbour, to which place he was therefore removed; but it will be very desirable, when our hands, through God's mercy, shall be strengthened by some increase of the clergy in this fine island, to do more for the benefit of this settlement. Mr. Panter has much merit in affording such attention to the people as he is able to give, for the access is difficult at all times, and although the rivers may be crossed in the winter, without bridges or ferries, there is much uncertainty and some risk in finding his way hither. The church (St. Mary's) and the burial-ground were consecrated, but none were prepared for Confirmation. I preached, and afterwards endeavoured to make an address to the people as suitable to their condition as I could. There are some respectable Presbyterians scattered through the settlement, who have the partial services of their own minister. Our return was tedious, against a strong cold wind, and rough sea, while on the water, and we arrived at George Town, much chilled, after nine in the evening."—*Ibid.* pp. 9, 10.

Westmoreland Harbour, the scene of Mr. Read's future labours, boasts the most old English-like looking church in Prince Edward's Island. The liberality of the family to whom the greater portion of the property belongs, and from whose title the locality is called, has rendered this newly-consecrated church the most perfect in the little island. The absence of a pastor was sadly manifested at the Bishop's visit. Though more hastened to the church than it could well contain, but four persons were presented for confirmation, not from any lack of willingness, but for want of previous preparation—for a want of a pastor to guide and instruct them. Eighteen years have elapsed since Bishop Inglis first visited Prince Edward's Island; then there was no church in the island. Now "nine are built and consecrated, and several others would soon be in hand, if a supply of Clergymen could be obtained. Six additional Missionaries are required, and these could not be long employed in their ministry without procuring evidence that as many more would be required in a few years."

On the south-eastern coast of Nova Scotia is the little bay

of Marie Joseph, but a few hours' sail from Country Harbour. There reside many emigrants, but they have neither resident minister, nor place of worship. The following is the Bishop's account of his second visit to this retired station:—

"*Saturday, July 15.*—Our carpenter's crew fitted up a barn very neatly and comfortably with flags, so that nearly two hundred persons were conveniently accommodated. Mr. Jamieson had made his way through rough paths, and by boats, with some difficulty, to meet us here. He read prayers, Mr. Stevenson preached, and I confirmed thirty-nine persons, whom, as well as the congregation at large, I twice addressed; and administered the Lord's Supper to several who had long been deprived of this holy privilege. The attention of all (for all remained till the close of all the services) was most becoming, and widely different from the want of feeling exhibited in this place when I made my first visit to it. The principal magistrate was absent, but had requested that his house, and all he had, might be used for our convenience. He also expressed a very anxious wish to be with us, and promised every effort for this purpose. The barn which we used was his. By great exertion he arrived in time to be confirmed, and received the Lord's Supper, for the first time, and appeared deeply affected. He expressed his conviction of the need of more spiritual instruction for himself and his neighbours, and promised immediate exertions to secure the erection of a church, in which all around him will take great interest; and will earnestly hope and pray that the success of one Missionary will encourage the early appointment of a second, for a line of coast where the scattered condition of a numerous population, desirous of the ministry of the Church, especially calls for the appointment of another visiting Missionary. Mr. Jamieson was so nearly exhausted by the exertions he had been compelled to make in his very useful services to us, that I was obliged to request he would continue them no longer, but return to the abundant work that was calling for him in his proper station. He had presented one hundred and fifty-four candidates for confirmation, whose appearance of right preparation was very creditable to him, and filled him with joy and thankfulness."—*Ibid.* pp. 27, 28.

At the next station on the Nova Scotia coast, that of Country Harbour, we find the people eagerly watching for the approaching vessel, and the Bishop, whilst rowing the ten long miles up the river from the harbour to the place where the church is erected, giving notice to each scattered family on its beautiful shores, of the approaching service. Comparatively speaking, the attendance on the services and the number of candidates for confirmation, was most encouragingly great, showing the real anxiety of the people for more frequent ministration of the Word and Sacraments than they have as yet enjoyed. Port Hood, in Cape Breton, is one among many instances of the want of a resident minister, as the only hindrance to the right appreciation of the ordinances of the Church.

"*Wednesday, August 2.*—We persevered in our effort to reach Port Hood, and were about to enter our boat ten miles from the shore, when a slight change of wind favoured us, and we anchored at the mouth of the harbour at one. We rowed in our boat two miles and a half to the shore, where the hope of seeing us had been given up, and those who had assembled in the morning to meet us had gone to their home. I offered to wait till four o'clock. Messengers were sent in different directions, and more than fifty persons were collected in the Court-house. Several persons told me, so little was known in

this place, (cut off from all communication with the Church,) of the ordinance of confirmation, that the most willing, and best prepared in heart, would be afraid to partake of it. I thought the time had arrived when they ought to receive some instruction on the subject, which might assist in creating a desire to receive it, if some future opportunity should be presented to them; I therefore endeavoured to enter fully, but very plainly, into the whole subject, and perceived so much earnest attention in those who listened to me, that, however pleased, I was scarcely surprised when fifteen of this little and neglected flock, with very engaging seriousness, requested to be admitted to the benefits of the Apostolic rite. They seemed deeply affected in partaking of it, and when I afterwards addressed them, and urged the adorning of the doctrine of their Saviour, in fulfilment of the solemn engagements which they had just renewed. I improved the opportunity for seeing as many of the people as my time would permit. They seemed much encouraged by my short visit, and in the hope that some effort will now be made to give them even a portion of a Missionary's time and labour, they seemed anxious to make exertions among themselves to aid the building of a little church; and the head of a large family took me to a beautiful spot, of which he determined at once to appropriate one acre, worth 40*l.*, for the site of a church and burial ground. Although Port Hood is an assize and county town, so called, and is in the centre of a large scattered population, it has but few houses as yet, but several of these are occupied by very respectable families, who were brought up in the Church. I was very thankful at my successful perseverance, through some difficulty and discouragement, in the attempt to make this visit, though much too short, to so interesting a little society."—*Ibid.* pp. 41, 42.

Among very many extracts that might be made illustrative of the physical labours, as well as intellectual, to which a Bishop and his Clergy are exposed in our colonial dioceses, Bishop Inglis's visit to Welford, in the New Brunswick portion of his diocese, is no bad example:—

"*Friday, August 18.*—Very hot. Mr. De-Wolf, to save me as much as possible from all avoidable fatigue, proposed that we should go in a canoe to the church at Welford, which is seventeen miles by water, and twenty-five by land, from our inn. Accordingly he engaged two powerful Indians, who promised to convey us in four hours. We embarked at seven, but the wind blew so hard and direct down the river, that the first mile occupied half an hour. It was easy to determine that our plan must be changed. I was therefore landed on the opposite bank, and Mr. De-Wolf returned as quickly as possible for his horse and waggon. The road was excessively rough; some large bridges are very much broken and dangerous, which obliged us to walk across them; and although every effort to hasten our drive was made, it was past one o'clock when we arrived at the church at Welford, where the congregation had patiently waited from eleven o'clock. The church (St. Paul's) and the burial-ground were consecrated; and twenty-five persons, well prepared by their pastor, were confirmed. I preached and addressed all before me, on the services, till now unknown to the people in this remote settlement. All were attentive, and I was much gratified by the impression which Mr. De-Wolf appears to have made among his newly-organized congregation. Our delay enabled Mr. Bacon and Mr. Hudson to reach this place for the commencement of the services, in which they bore a part. On our return, we dined at Mr. Ford's, to whom, under God, the people of Welford are indebted for the existence of their church. He has encouraged all their exertions, and by noble liberality has set before them an engaging example. His house is four miles from the church, and he kindly urged me to remain with him for the night; but as it is my rule to get as near as possible to the place where duty is to be done on the following day, that I may not be weary

when I engage in it, I thought it advisable to return. We had twelve miles of wretched road to travel after dark, and part of it through a deep wood, full of stumps and roots and stones. We were thankful to borrow a tin lantern, which Mr. De-Wolf could venture to open in the wood, where there was no wind; we thus accomplished our object, without harm—crossed a long ferry just before midnight, and were at our lodging when the clock struck twelve, having been pretty busily occupied for seventeen hours, in weather painfully hot. Mr. Bacon and Mr. Hudson gladly accepted beds at Mr. Ford's, who, with his family, accompanied them on the following day. Though certainly tired, I was very thankful to have escaped all injury through the hardest day's work I have had during the summer."—*Ibid.* pp. 56, 57.

"In reviewing what has been brought before me during the journeyings of the past year," says the Bishop, in the conclusion of his interesting diary, "I regard as of much importance the fact, that I have been called upon to perform Episcopal functions *for the first time*, in no less than twenty-two places, separated from each other by hundreds of miles, in all of which new churches have been completed, or are in progress."

Again the Bishop thankfully bears witness to the increasing gratitude of the colonists for the contributions from this country, by which they are aided in obtaining the blessings of religion; to the increased affection for the ordinances of the Church, and willingness to sacrifice somewhat of their little properties to ensure a continuance of her blessed services. All these are encouraging signs. Yet there is one even more so—the unmeasured praise which is accorded to the Missionaries of the diocese by their Bishop. Their self-devotion and exemplary piety,—their holy submission, prudence, and contentment, amid trial and privations,—the faithful labours, and primitive piety of many of them, are unreservedly spoken of by their kind and exemplary Diocesan.

The present Diocese of Quebec next claims our attention. When the province of Canada was first separated from the Bishopric of Nova Scotia, Dr. Mountain, the father of the present prelate, was consecrated its first Diocesan. In the year 1826, the Hon. Charles Stewart, the devoted Missionary of St. Armand, succeeded to the Bishopric of Quebec; and when, after ten years' incessant labour, that prelate was compelled to return to this country for his health, the son of the first Bishop of Canada was consecrated as his coadjutor, for the administration of the diocese, by the title of Bishop of Montreal. The Diocese of Quebec comprises a narrow slip of land, some six hundred miles in length, on both sides of the St. Lawrence, called now East Canada. Long as this slip of land is, it is so narrow as to contain little more than 200,000 square miles, but swarms with a busy population of more than six hundred and fifty thousand. Two-thirds of the people are Roman Catholics of the French Church. The number of Anglican Clergy is sixty, and in the greater number of the Missions, especially in

the neighbourhood of Quebec, the Church people are intermingled with, and out-numbered by, the Roman Catholics, and outdone by them in the appearance of their churches, and the number of their priests. The constant intermarriage between the people of the two faiths, renders the labours of the Missionary difficult, whilst it calls for the greatest care in the selection of those to whom these difficult places shall be assigned. The present Visitation, from which we will quote, was undertaken in the winter of 1843, in order to take advantage of the snow roads. Of the nature of Canadian winter travelling the following extract gives a far from pleasant idea:—

“In the tract of country in which we were now travelling, which is more or less rude and unfrequented, and in which the winter tract, as is often the case in Canada East, was in many places carried through the fields, away from the summer road, we encountered brooks and ditches which had broken their confinement, and were so swoln, with continual augmentations from the melting snow, as to offer some obstruction to our passage across them. The driver of the sleigh which followed us would here go forward, with a pole, to sound the depth; but, when it was ascertained that we could pass, (which we did in every instance but one, when a circuit of some miles became necessary,) it was a matter of very nice management to prevent upsetting, the bottom being very unequal and broken up. In some places the driver only could go, it being necessary that he should stand up and balance the vehicle in its passage; then the rest of the party crossed on foot upon rails which the country people had laid together for the purpose, taken from the fences, or we had recourse to the fences themselves as a foot-bridge, holding on by the upper rail, and moving our feet along a lower one. In one place Mr. Guérout's little low-runner cariole, called a *berline*, was floating. These scenes brought forcibly to mind that passage in the 147th Psalm, where, after describing the intensity of frost, the Psalmist says, ‘He sendeth out his word and melteth them: he causeth his wind to blow, and the waters flow.’ The roughnesses which I did encounter here or elsewhere in the journey are such as are *constantly* familiar to the missionaries; and I could by no means call them *severe*; but I had deep cause for thankfulness to God for being able to go through them, such as they were, without any sort of injury or improper fatigue, when I remembered that, at the same time last year, I was in a condition which caused my friends to augur that, if spared, I should be disabled for life.”—*Bp. of Montreal's Journal*, pp. 7, 8.

Five-and-twenty miles from Montreal is the mission of Masouche and New Glasgow, which includes also stations named Paisley and Kilkenny, at the last of which a new church has just been raised and consecrated, as also at New Glasgow. Paisley itself has not, as yet, a church. This one mission seems under but one Clergyman, and, of a truth, it is a most laborious service: Holy Communion every quarter at each of the four stations—morning service at Masouche every Sunday, save when the eucharist is administered at either of the other three stations—afternoon service every Sunday at Terrebone and New Glasgow alternately, the one six, the other twelve miles from Masouche. On the day of afternoon service at New Glasgow, a further journey at evening to Kilkenny of twelve more miles, to be ready for the night's service on the Monday, and thence eleven

more miles to Paisley, for another service on the next day, and so back to Masouche. Such is the Missionary's duty; and when to this regular labour is added occasional visits to the Nord, some forty miles off, and such parochial visiting as can be performed, of a truth, the Bishop may well style this "a most laborious mission," and yet this is no solitary instance in this diocese. The Mission of Huntingdon and Gore has as much labour, a worse, nay, a wretched house for its pastor, and the misery of a divided people. The Bishop's account of poor Mr. Morris's charge gives a fearful example of the evil effects of religious division:—

"The village of Huntingdon may be taken as one among many examples of the deplorable effects of schism in a new country. Here, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business;—one good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family: they might, in laying their foundations for the future, exhibit, in the article of religion,—which should be their all in all,—the picture of a little Christian brotherhood; and the village not drawing, or drawing comparatively little, upon the bounty of the colonial cities or societies at home, the aid derivable from these sources might the more largely supply the unprovided tracts of country in the wilderness. But here are four Protestant places of worship—altar against altar—all ill-appointed—all ill-supported—and while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the Church, and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjunction, many a ruder and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister, and these again marked often by a mutual jealousy, heightened, where the Church is the object of it, to an acrimonious and unscrupulous hostility. In these instances, the forbearance and dignity of the Church have, I think I may say without prejudice, stood in most advantageous contrast with the proceedings of other parties. But what cause have we to imitate the prayer of the Lord Himself, that they all may be one, even as He and his Father are One!—to pray and long for a nearer approach to that happy consummation described by the Apostle, that there may be no divisions among them, and that they may be all perfectly joined together in the same mind and in the same spirit! The Church, whatever opposition she may encounter, can be the only possible instrument of bringing on these blessed results; and the conviction of this truth will surely be a stimulus to all the friends and supporters of the venerable Society to add to its means of planting her standard in the rising settlements of the American colonies."—*Ibid.* pp. 18, 19.

In one Mission, that of Mr. Plees, at St. Rémi, we find that this energetic Missionary officiates from twenty-three to twenty-four times every month, during which he travels nearly two hundred and fifty miles, without such extra visits as he may find time and strength to perform. In this Mission there is but one church, thirty-two feet by twenty-six in the exterior walls, and capable of containing about one hundred persons, and this, without font, altar-plate, or bell, is the sole church of

this extensive district! How great and humiliating are the difficulties with which the National Church has to struggle in our colonies! grudgingly assisted by the Government, and that assistance afforded on a sectarian principle; embarrassed by the poverty and the wide scattering of the colonists, and met, especially in the Diocese of Quebec, by the contempt of successful Romanists and sectaries at its feeble attempts; and dependent for those efforts on the contributions of the one Church Society at home; it may well recall, hour by hour, to its fatigued and anxious Bishop, "how needful it is for him to be strengthened in faith, and to keep before his eyes the assurance, that Christ will forget no portion of that Church for which He shed His blood!"

The hospitality and evident pleasure with which the settlers welcome and receive their Bishop in these far-off lands, must be most encouraging to these over-worked prelates. There is no fault to find with the colonists of lack of Church feeling; they are too conscious of the blessings of the Church's ministrations, not to sacrifice what, to us, appears but a small sum, but what, to them, is indeed a widow's mite, if, by so doing, they may receive a resident Clergyman among them. This feeling is predominant in the poor cotter, who gives his silver sauce ladle to aid in forming communion plate, as well as in the retired officer, who sacrifices his fifty pounds in raising a parsonage-house, or the squire, who gives his fifty acres for a glebe.

Among the many sects with which the Colonial Church in Canada has, in her humility and weakness, to struggle, the least known to us, and among the most dangerous, are the sect of Ranters called Millerites. Whilst the preacher denounces with fervent language and violent gesticulation the approaching judgment, the "*struggles*" seize some one among the audience, and the subject rolls on the floor, striking out with her limbs with excessive violence. Unlike most sects, this act of devotion is not for themselves, but on behalf of some one as yet unconverted. The object of this act of devotion being sent for, the exhortation of the preacher, and the continuance of the struggles, not unfrequently overcomes the mind of the person, and he is added to the congregation. The chief exhibitors seem females, who, to convert their lovers, are frequently afflicted with the Millerian struggles. Few can doubt but that these lady professors are by far the most successful of the Millerite missionaries. Among all these madnesses, the Church rides steadily on, like an ark over the agitated flood, and preserves the people from running into madness, as well by her example as by her teaching.

We have already alluded to the conduct of this country to her Colonial Church; the following remarks of the Bishop of Montreal are quite to the point, and whilst they cannot but make

us regret for the acts of our rulers, yet when we read of the progress of our Church under all her difficulties, we rejoice in despite of sorrow :—

“Reviewing this whole journey, and all the evidences which it affords respecting the existing order of things in the country, it is impossible not to be affected by many heavy solicitudes and heart-rending reflections. It cannot be without feelings of sorrow and shame and fear, that we see a mighty Government like that of Great Britain, which has spent *millions* in this country upon fortifications and military works, and which can allow a sum probably not short of 100,000*l.* to be spent in a few months (in a particular instance), for little more than matters of parade, should suffer its own people,—in broad and reproachful contrast, in every single particular, to the institutions founded for the old colonists, by the crown of France,—should suffer its own people, members of the Church of the Empire, to starve and languish with reference to the supply of their spiritual wants—establishing no institutions for educating and forming the youth of the country—making no provisions whatever for planting houses of God over the land, or for creating, training, and supporting an order of ‘teaching priests’ for the people—interfering with and abridging the means which do exist for the maintenance and perpetuation of religion in the country—declining to follow up in any efficient manner the plans laid down when the See of Quebec was established—limiting to the lives of the present incumbents the salaries which, in half-a-dozen instances, are enjoyed by ecclesiastics of the Church Establishment—parcelling out among different religious bodies the very Clergy-reserves which had belonged to the Church alone, and keeping the management of them in its own hands, under a system which impedes their profitableness, and threatens the most alarming sacrifices, in the shape of sales—leaving its emigrant children to scatter themselves at random here and there over the country, upon their arrival, without any digested plan for the formation of settlements, or any guide (had it not been for the Society which I am addressing) to lead them rightly in their new trials, temptations, and responsibilities. The value of the missions and other boons received from the Society may be well estimated from this melancholy survey of the subject. The influence which has presided over the proceedings of Government, in relation to the Church in these colonies, appears, in the mysterious counsel of Divine Providence, to have resembled some enchantment which abuses the mind. I do not believe that there is any example in history of any public measures based more decidedly upon false data or distorted facts, than those which have affected the interests of the Canadian Church; and here I allude specially to the information upon which the Report of a Committee of the House of Commons was framed, in 1828, and to the materials of which the late Earl of Durham made up his far-famed Report to Her Majesty, ten years after that period.

“Yet, on the other hand, when we look at the advances which, through all these difficulties, and despite all these discouragements, the Church has been permitted to make, we have cause to lift up our hands in thankfulness, and our hearts in hope. The Church in Canada has two Bishops, and more than one hundred and sixty clergymen; and in this diocese alone, which, in point of Church population, is of secondary magnitude, I have just shown that there will be not less than sixty-seven confirmations on the Visitation now in part accomplished. Now, there are *persons living*,—and yet far from any indications of decrepitude,—three of them are among my own acquaintance, who were confirmed at Quebec, by the first Bishop of Nova Scotia, the first, and then the only Colonial Bishop of the Established Church in the whole empire, towards the close of the last century, at which time there were, I believe, half-a-dozen Church-clergy in all Canada. When I contemplate the case of our Missionaries, and think of the effects of their labours, I look upon them as marked examples of men whose reward is not in this world. Men leading lives of toil, and more or less of hardship and privation—often, with their

families, in unpainted rooms, and with uncarpeted floors,—the very consideration which attaches to them as clergymen of the English Church Establishment exposing them to worldly mortification, from their inability to maintain appearances consistent with any such pretension,—they are yet, under the hand of God, the dispensers of present, and the founders of future blessing in the land. There are many points of view in which they may be so regarded: for wherever a Church clergyman is established, there is, to a certain extent, a focus for improvement found: but nothing is more striking than the barrier which the Church, without any adventitious sources of influence, opposes to the impetuous flood of fanaticism, rushing, at intervals, through the newer parts of the country, and those especially which lie along the frontier. Nothing else can stand against it. The irregular sects are frequently seen either to yield, through policy, and mix themselves with a stream which they cannot turn, or to be forcibly carried along where it leads them, and finally, to lose the stand which they had held.”—*Ibid.* pp. 73—77.

In sad truth, it is but a suicidal policy in a Government (not to take a higher ground) not to encourage that Church which is conspicuous for its loyalty, as well in its principles as its preaching. The loyalty of the Canadian Church has been proved and tried, and never found wanting. “The feelings of deep and dutiful attachment to the monarchy, and conscientious reverence of deportment towards the powers that be, are vitally interwoven with the system of the Church.” And much and often as her Bishops may have undisguisedly lamented, and her people openly avowed the pain they feel at the conduct of our rulers to them, neither the priests, the prelates, nor the children of the Church have swerved from their duty to their Queen and their country, or failed to inculcate a Christian loyalty to our home institutions. It is conceivable in rulers who, in heart alienated from the faith of the Church, regard the connexion of our colonies with their mother country as a bane;—it is conceivable, in such a Government, to disgust the colonists by neglecting the Church, and to place on Church people at home the additional burden of contributing to the necessities of their exiled brethren; but when a Government enunciates the principle of making our colonies an integral part of our empire, it is difficult to comprehend that branch of its policy which lays the axe to the root of colonial attachment.

It is now nearly six years since Archdeacon Strachan was created Bishop of Toronto, and Upper, or Western Canada, was placed under his Episcopal superintendence; including within its limits about a hundred thousand square miles of territory, and nearly five hundred thousand colonists, it extends from the junction of the Ottawa with the St. Lawrence, to the lakes of Ontario, Erie, and Huron. Until the last year, this portion of Canada was the great resort for our poor emigrants, as many as forty thousand, principally Irish, settling there in one year. Of its three hundred and twenty-four townships, each averaging one hundred square miles, in but eighty is a resident priest to be found. The colonists, for the most part, are poor,

very poor, dependent on their brethren at home for the means of public worship, and the education of their children; and this assistance must not be delayed; these our contributions must be as quick as liberal, if we would secure the blessings of a pure faith to the probable founders of a great transatlantic kingdom.

The departure of Colonel Jarvis, the superintendent of Indian affairs, for Manatoulin Island in Lake Huron, for the purpose of distributing the usual presents to the Indians, was taken advantage of by the Bishop; and thus a party of eleven, including that best of political opponents, Lord Morpeth, left Toronto on the 19th of July, 1842. A day's excessively hot travelling brought the party to the borders of Lake Simcoe, whence a postage of fourteen miles brought them to Coldwater, and a pleasant canoe voyage lodged them at Penetanguishine by the sunset of the following day. A slight delay at this settlement afforded time for the consecration of a new church ere the Bishop and his friends started for Manatoulin, where they arrived after a three days' canoeing, during which the following pleasant night was passed:—

"On the 26th we left Penetanguishine, and reached the Manatoulin Island on Saturday, the 30th. The weather, with the exception of one night, was very favourable. About five o'clock in the afternoon of Friday, the 29th, it began to rain heavily, and to blow strong, so that the lake soon became too rough for the canoes. We therefore hastened to a group of rocks, called Foxe's Islands, on which we landed with some difficulty, about six o'clock, the rain now pouring down in torrents. It was found not a little difficult to select places for pitching our tents, the rocks being everywhere so rough, precipitous, and uneven, and no soil into which the pegs could be driven. In this emergency, we contrived to hold the tents erect, by placing large stones on the ropes or cords, in lieu of pegs driven into the ground; but in this arrangement there was not a little danger, should the wind increase, of both tents and inmates being blown into the lake. The storm becoming more furious, I got my tent removed to a position of greater security in a lower spot, and having the shelter of a few scrubby trees growing out of the fissures of the rock. The party dined in one of the tents; and, notwithstanding the terrible war of the elements without, we were both thankful and cheerful. The rain and wind continued with increased violence during the greater part of the night, and the water found its way into my tent, but fortunately a hollow place in its centre served for a sort of reservoir, from which many buckets of water were emptied in the morning. To sleep was out of the question; for, besides the water running into the tent, the vehemence of the storm drove the rain through the canvass, and I was obliged, even under this shelter, to resort to the protection of an umbrella, to prevent my being thoroughly wet. Several casualties happened during the night, rather of a ludicrous than serious nature; three of the tents were blown down, and the inmates, after extricating themselves from the wreck, had to grope about in their night-clothes, (for it was very dark,) with great caution, exposed to the wind and rain, till they found some one of the other tents which withstood the storm. Early in the morning, the whole party assembled around a large fire to dry themselves, and recount the adventures of the night, which were, on the whole, a source of great amusement. About seven o'clock the wind and rain abated, and the lake became sufficiently calm for the canoes to proceed, and by eight o'clock we were all on the way. Our encampments in the evening were not a little picturesque; nine

tents were pitched, and as many fires lighted up; the canoes were all drawn ashore, and commonly turned over. Groups were seen around each fire, and as the darkness increased, shadows were flitting from place to place, while some of the men were seen rolled up in their blankets, and sleeping on the bare rock. Our party never dined till we stopped for the night, which was often as late as nine, and once or twice after ten o'clock. The table-cloth was spread on the smoothest part of the rock that we could find, and the guests squatted round in Eastern fashion, with candles or lanterns, according as it was calm or windy, to illuminate the part. During the day, we made only one halt of any duration, and that for breakfast; any other stops were but momentary,—a few minutes to rest, or to enjoy some beautiful or interesting prospect. For this meal a convenient spot was usually chosen, and while it was preparing, the young gentlemen of the party generally amused themselves bathing. The islands of Lake Huron are exceedingly numerous; indeed but for them it would be very difficult for canoes to navigate its waters. They extend many miles from the coast into the deep lake, and present thousands of the most beautiful channels imaginable, often like a long line of a highly finished canal, and though sometimes a little sinuous, they do not add much to the length of the journey in passing up and down this inland sea, while almost in all cases they become an effectual protection against storms. It is indeed seldom that a canoe, frail as it is, becomes storm steed, unless it be when passing along the outer range of islands, or at the few openings to the mainland. Most of the islands possess something of solitary beauty, some are entirely without any trace of vegetation, others have a few shrubs, and a few stunted trees of the fir genus; again, you see them apparently well wooded till you come near, when you find the trees very much scattered, of small height, with scarcely any earth, the bare rock everywhere visible, and the roots dug into the seams and crevices for a scanty and miserable nourishment. Most of the islands produce flowers and mosses, and no two of them are alike.

"Geologists affirm, that so soon as the slightest vegetation commences, it becomes merely a question of time when the soil arising from the annual decay of the increasing vegetable kingdom shall be sufficient to yield subsistence to man; the period, however, must be very distant when the rocks on the north and eastern shores of Lake Huron and the Thirty Thousand Islands, which they embrace, will be fit for agricultural operations. On the first night of our encampment, I discovered that one of our canoes was manned by converted Indians from our mission at the Manatoulin. Before going to rest they assembled together, sung a hymn in their own language, and read some prayers, which had been translated for their use from the Liturgy. There was something indescribably touching in this service of praise to God upon these inhospitable rocks; the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening until we reached the Manatoulin Island."—*Bp. of Toronto's Journal*, pp. 4—7.

Above six thousand Indians, the majority pagans, the rest divided between the Churches of England and Rome and the sect of the Methodists, were assembled on Manatoulin Island, to receive their presents from their great mother, the Queen. Something, indeed, has already been done in the way of educating and civilizing the red man; but, whilst scattered, from the banks of the Huron and Lake Superior and the Lake of the Wood, as far west as to the Red River, living not in bands, but in single families, and never remaining long in one place, it is impossible to make any progress in christianizing them. In time, perhaps, when the hunting-grounds are even less pro-

ductive than at present, the plan of Sir Peregrine Maitland and Lord Seaton, for collecting the Indians into villages, may come into operation; until then, little can be done towards the amelioration of the red man's condition. Though so numerous, the Indians were perfectly peaceable and orderly. "There was no violent excitement of any sort; and, while alive to their own importance, they were exceedingly civil, quiet, and docile." The conduct of the converted during service, and their desire for the ordinances of the Church, are encouraging, and the effect of the few stations already established on the lakes, is beginning to be gradually felt. Whilst on the St. Clair, the Bishop was met by a deputation of the Sable Indians, soliciting a missionary and a schoolmaster, and expressing a firm adherence to the Church; whilst the chief of the Walpole Indians expressed his desire for the instruction of the children of his tribe, and their readiness to receive a missionary among them. A few miles from Delaware, the very interesting ceremony of the baptism of a chief took place. The day was appointed, and the Bishop having arrived at Muncey Town the night before, the Indians of Muncey and Chippawa were warned of the approaching service:—

"On the 7th of September, Wednesday, the Indians assembled in great numbers: it was a great day. The great Chippawa chief, Cunatuny, was to be baptized and confirmed. In the two villages there are still several pagan Indians, and yet they, as well as the converted, attend the services of the Church. While they continue pagans, they paint their faces, and refuse to kneel. The conversion, however, of the great chief is expected to operate most favourably, and from their love of truth, stronger, it is said, among the Indians than among the Persians of old, it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to my coming, the Indians exclaimed, 'What, is he not the chief of the Church?—he never can have two words—he is sure to come.' The school-house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in, stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed with four others. His admission into the Church, by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration. After the service, I shook hands with every individual present, according to the custom of the Indians at all their meetings."—*Ibid.* pp. 20, 21.

Not less interesting was the baptism of the adults at Adelaide, who believed themselves to have been baptized by Dissenting ministers, without any impending necessity to warrant it, and who were anxious to be regularly admitted into the Church of Christ. The more they thought, the less satisfied they had become with their baptism; and under the advice of their Clergyman, they solicited that sacrament from the hands of their Bishop.

The most westerly town at present in the diocese is Goderich, on Lake Huron, near the mouth of the Maitland River.

Healthy, commanding a good harbour, standing in the midst of a fertile country, and offering a most advantageous outlet to the rapidly-increasing produce of the large district in which it lies, this new town is rapidly rising in importance, and filling with settlers. The contribution of the Society whose labours we are recounting, and of the Canada Company, have already caused the commencing of a large and commodious church; of the finishing of which there is little doubt. The Bishop thus continues his account of Goderich:—

“With respect to the Diocesan Church Society, no serious movement has yet been made in this large district. It contains as yet only two clergymen. The population is much scattered, and they may in general be considered as beginners in the work, so arduous to new settlers, of cultivating the soil—nevertheless, the promise in spiritual things is cheering. The field, now so vast, will soon, we trust, receive an accession of spiritual labourers to sow the seed and gather the fruits. In the meantime, the two missionaries, who being distant from each other, and separated from their brethren in other districts, seemed at first disheartened, have been encouraged to make the attempt to forward the objects of the Diocesan Society, and they are urged on by the munificence of a few individuals, who have thus early got a footing in this fertile district. It may confidently be asserted, that there is no instance in which a vigorous effort and patient perseverance, however barren and unpromising the field may to all appearances have been, will not realize the justice of the prophet's admonition, not to despise the day of small things. Human pride has, perhaps, not a little to do with the discouragement which is felt at the contemplation of a slender beginning in any enterprise of piety—the eye wanders from the comparatively sterile spot to some scene, perchance, of luxuriance and abundant fruit, and it is pained by the contrast; but the sentiment of doubt and dismay should be checked by the recollection of what our blessed Saviour tells us, that ‘the least of all seeds’ becomes, by careful nurturing, a wide spreading tree, in whose branches the fowls of the air may find shelter. It is very pleasing, in connexion with these observations, to remark, that of the population of this district, nearly one-half belongs to the Church of England.”—*Ibid.* pp. 23, 24.

The theory of missionary teaching has already been discussed in this review; of the success of the Church principle—by which we mean the bringing forward with distinctness her claims, as the depository of divine truth, and the channel of heavenly grace, the mission of St. Thomas's, a station not very far from the shore of Lake Erie, is a standing example. So long as Mr. Burnham performed his duty zealously and conscientiously, but without bringing forward the government, order, or excellence of the Church, her right to teach, her power of communicating grace, and the necessity of communion with her, things went on decently and smoothly; but no one realized to himself the difference between Church and Sectarianism. At length he changed his manner: he brought the Church forward distinctly; his congregation felt their own distinctness; realized their own privileges, and became proportionably interested in preserving them for themselves, and being the means of communicating these blessings to others. Mr. Burnham long wished to pursue this course, but he feared

to "preach the Church," even after the encouragement of his Bishop's Charge. Now he has tried "the fearful experiment," and the success has been eminent. Since the Bishop's last visit, two years before, the church has been enlarged, and a large school-house built, in which religion forms the basis of instruction, and church principles are impressed on the minds of the young. The Bishop's reflections on this station, though long, are most worthy of being extracted:—

"Here, then, we have a proof, that the only way to succeed in any parish is to follow the order of the Church, by which means, all the leading doctrines of Christianity are brought prominently forward, while the people are instructed as to the ground upon which they stand, or ought to stand. It seems, indeed, a matter of positive unfairness, and dishonesty, to withhold from the people instruction upon all that concerns their spiritual weal; they have a right to be informed, not only of what constitutes the soundness of the faith, but of whatsoever also may serve to promote unity of belief, and uniformity of practice,—whatsoever may help to keep them a united body, and cause them to shun those diversions upon which every Apostle and apostolic man has pronounced so severe a condemnation. That christian steward can scarcely be said to give every man his portion, to bring out of his treasures things new and old for the edification and welfare of Christ's heritage, if, while he is faithful in preaching a crucified Redeemer, he omits all explanation of the order, government, and discipline of that Church, which bears so near a connexion with the Saviour as to be called His Spouse, and in relation to which it is said, that they who are grafted into the Church are grafted into Him. The lawfully ordained minister of Christ may lament the religious differences which he perceives around him, and he may appeal to his flock to beware of such divisions; but they must be expected to listen to these monitions with indifference and without interest, unless a full explanation is afforded of what constitutes the distinction between order and latitudinarianism, between the apostolic rule and the inventions which men have substituted for it, between the Churchman and the Schismatic. When these points of difference are fully understood, when the members of a congregation are duly instructed in what constitutes the foundation of their ecclesiastical polity, when they know why they ought to prefer and adhere to the episcopal regimen, and that it is not a matter of indifference what form of church government we adopt, or under what ministration sit; when they are assured that our beautiful Liturgy, according to which we worship, is not a modern creation, but compiled from holy forms and services, which can in many instances be traced up to the apostolic times; when all these things are set before them earnestly and faithfully, then may we appeal to them, in a voice of authority, to cling to the Church and to avoid those who cause divisions, because that voice will be no 'uncertain sound,' but its purport will be well understood. In that case, too, the arts of the Dissenter will fail in their effect, and it will be found as difficult to shake the Churchman from his filial affection and devotion, as the loyal subject of the throne from his allegiance. He will not then be thrown helpless, as it were, into the religious arena, and forced to yield to the first combatant who may assail him, but he will be fortified with armour to repel the attacks of his adversaries, and put them to flight.

"In the country parishes in England, especially those into which the teachers of Dissent have not penetrated, it may be thought needless by the clergy to enter into any formal explanation of the claims and principles of the Church, because the former have never been disputed, and the latter never assailed; the Church there is strong in the affections of the people, because no rival has ever been seen in competition with her. But shift the position of these people, transfer them, for example, as emigrants, to a transatlantic colony, where the Church holds not the same influence, and preeminence, and

the disastrous consequences of want of instruction in her peculiar principles, are discernible at once. They are thrown, perhaps, into some spot, where the Church is only named to be vilified; and the object of their early reverence and love, through the insidious and unopposed arts of religious deceivers, becomes one at last of indifference, suspicion, and hate. Against these melancholy results, the best and only precaution consists in a careful tuition in what constitutes the Church's foundation, and the ground of her excellences; fortified by these instructions, he will not be so easy a prey to those who from selfish motives frequently 'lie in wait to deceive.' Here it may not be inappropriate to offer a suggestion to our brethren in the rural and other parishes in England, that they would prepare the subjects of their charge, who are about to emigrate, against such a contingency, by rendering an explanation of the claims of the Church a portion of their valuable instructions; so that going forth into the wilderness they may not face their adversaries there without shield or spear, but be ready on every point to 'give an answer to every man who asketh a reason of the hope that is in them.'—*Ibid.* pp. 32—35.

The Bishop's suggestion of commendatory letters from the Clergyman of the place whence the emigrant came, has already been made so public, as not to require any further remarks from us. The attachment of the colonists to the Church is well illustrated in the station at Dunwich, some seven miles from that of Adelaide. Though but plain farmers, and few in number, the colonists have raised, without external aid, a neat church, and are eagerly preparing to build a parsonage, in order to benefit by the Bishop's promise of a resident Clergyman. And shall this promise be rendered of none effect, by the scanty measure of our almsgiving? Can we read these records of the earnest desire of communion with the Church, of willingness to meet every effort on our part with more than corresponding sacrifices on the part of the colonists, and yet let our only Church Missionary Society languish for want of funds? So it seems. The Society for the Propagation of the Gospel once more appeals to the Churchman, shows the poverty of its resources, the coldheartedness of its supporters. It is of no use to deny or to suppress the truth; many of the present missions must be given up, if its subscriptions do not increase. As for taking advantage of the daily-spreading of conquest and colonization, it is madness—a thing to be wished for, but not thought of. Instead of that, we must cramp and curtail our already too few Missions;—we must leave the unconverted to their hapless fate, and resign the faithful child to all the temptations of the world and its sectaries, by withdrawing from him the pastor to whom he might look for encouragement and advice. Oh, it is a painful thing to read of the devoted attachment of the scattered population of the rural districts of such a place as the station at Dunwich, to their mother Church; to know that, though unaided, and without spiritual guides, these colonists hold to her faith, and hanker after her ministrations; to know that their hearts were gladdened with the promise of their Bishop to send a pastor among them, and then to turn to the

painful appeal of our Society's letter, (which will be found elsewhere in the present number,) and feel that this promise must, among many others, be of none effect! Ye Christians of England, can ye wonder that your exiled brethren, thus situated, fall into sectarianism, or settle into infidelity? Can they believe in your doctrines, when your practice daily contradicts them? Ye nobles of the land, are ye doing your duty to your country and your faith, in contributing to her only Missionary Society the paltry pittance that appears on her subscription-list? *One hundred and ninety pounds* the aggregate contribution of the nobility of the land to the Society's funds! It must be, that ye know not the facts of the case; it cannot be, that ye are indifferent to the cause itself. Ye rulers, if ye are so hemmed round by sectarianism, that ye dare not, for political reasons, do your duty to the Church, whose sons ye profess to be, will ye not befriend her on mere expediency? Had the Church been established in America, the loyalty of her sons would have arrested the progress of the rebellion; and so will it be, so truly has it been, in Canada; on the Church and the loyalty of her children, more than on the bayonets of your troops, the present connexion between the Canadas and England has been based. The Church is the instructress, the friend, the home of the good and loyal.

History of St. Andrews, Episcopal, Monastic, and Civil, comprising the Second Part of the Ecclesiastical History of Scotland, from the earliest Age till the present Time. By the Rev. C. J. LYON, M.A. &c. &c. 2 vols. Edinburgh: Tait. London: Simpkin and Marshall. 1843.

WE have often had occasion to dwell on the Ecclesiastical condition of Scotland, and we make no apology for now recurring to it; for we hold it to be one of the most interesting quarters to which the attention of Churchmen can be turned. In the History of the Church there is no phenomenon at all parallel to that presented by Scottish Religion—nothing to which we can well compare it, or whereby we can measure it. Foreign Protestantism presents us with no closer analogy than does ancient Heresy; while English Dissent is almost as unlike Scottish Presbyterianism as either of these; so that no old Canons or received principles in the Church quite meet the case. Further, since the recent disruption, Scotland has become the battle-field of first principles; there, beyond any other existing country, is there a clear stage, "ample room and verge enough" for their contest. We propose, at present, very briefly to sketch what

we conceive to be the true state of the case, and the fitting position of the Church in this momentous struggle.

We have said that the religious condition of Scotland is altogether peculiar. So long as the English traveller is on his way northward, his eye is caught at every turn by the objects whereto it has always been accustomed; the frequent village spire, the venerable Church, the modest yet attractive parsonage. Even when he reaches the border he sees these things in a ruder and more slovenly form, but without any very essential difference of character. And the people with whom he falls in, unless they be Dissenters, have on the whole the same religious impressions and habits with himself; and are under that same ancient ecclesiastical constitution, which has been invaded, weakened, and mutilated in a thousand ways, but yet retains its substantial identity with the ecclesiastical constitution under which lived Alfred and Bede. But the moment he crosses the Border, the case is altogether different. Neither eye, nor ear, nor mind is addressed at all as it is in England. He travels for half a day without discovering a sign that the land possesses religious institutions of any sort; and when at last he does light on such, they present an aspect perfectly new to him. A hideous high-backed building, covered with a coarse cast, and broken by one or two round-headed windows of gigantic height, a semi-transept supporting a small belfry, and exterior gallery stairs running up the two ends, reveals itself to him as the Parish Kirk, the religious and moral centre of a district containing, perhaps, some fifty or sixty square miles.* Should the day be Sunday, and not else except on one particular occasion, he may, if his principles permit, see the inside of this attractive structure. A feeble, cracked bell will announce to him the hour of Divine service, which, to his great surprise, he will probably find to be *mid-day*, so as, of course, completely to set aside the ancient and seemingly distinction between matins and vespers. He enters, and we do not say that, though all is new, all is unattractive to him. For, first, he has to own that, whatever else they may be, the people here do make a point of attending Divine service. There they all are, having many of them walked several miles, but yet taken care to arrive in perfect time. Their Psalmody, in which every man, woman, and child joins as a matter of course, will hardly fail to gratify him, however rude he may deem it. He will have to acknowledge, too, that both tunes and words are much better than any generally used in the metrical devotion of his own Church.† The intelligent interest taken

* Often considerably more.

† If we are to attempt an impossibility, and turn the Psalter into modern verse, beyond all doubt we must prefer the Scottish Psalm Book, with all its roughness, to every other version. The hymns formed on other passages of Scripture, commonly designated the *Paraphrases*, which were for the most part composed or adapted by

by all ranks in the Sermon must always be, in itself, a gratifying fact; and the sight of the weekly collection for the poor, to which every soul present, down to the youngest child, contributes, must be to him an humiliating one, when he contrasts it with the feeling displayed at home on the proposal of such a thing. But though our English traveller will thus see several things to admire in Presbyterian usage, the predominant impression made on him, will be, if he be a man of Catholic sentiment, very painful.

The coarse neglected building, of which the very smell is unpleasant; its utter want of any one object or feature calculated to soothe the feelings or excite the veneration; the enormous pulpit, which, alone standing out from amid the pews and galleries, shows, beforehand, what is the main purpose of the place, and at once establishes it as a house of preaching rather than a house of prayer; and the absence of that one most hallowed termination to the view, which, in a Catholic Church, symbolizes and preaches the solemn mysteries of the New Testament, and proclaims that our gathering together is Union in Christ Jesus and Reconciliation by the Blood of the Cross—these, of course, must painfully remind him that he is among a people who have subverted the primæval constitution, and discarded the old sentiments, and cut themselves off from the great fellowship, of Christendom.* And what further passes will deepen this painful impression. Man after man lounges in without a symptom of awe or reverence, and flings himself down, with his hat on, into a seat in any careless posture that may occur. The *minister* makes his appearance with not much greater symptoms in his bearing of reverence or restraint, and dressed in much the same fantastic garb as that wherein we array a parish clerk in our large towns.† In the service which follows he finds

a Presbyterian minister of the name of Logan, are often striking, and always dignified and solemn; nor is anything emasculated, sentimental, or unworthy of Christian modesty, such as prevails among our own Dissenters, and even our hymn-loving Churchmen, contained in the whole collection of the Scottish Kirk.

* We trust that we shall not be understood, as if we meant that a member of our own Church has nothing for which to humble himself in respect of these very considerations, viz. cheerful isolation from the rest of Christendom and the temper and conduct connected therewith. But, in the first place, it is certainly free to an English Churchman to treat such isolation as proceeding from no will of his own, in a way which it is not to the Scottish Presbyterian; and, secondly, neither our ecclesiastical constitution, nor our public ritual, are, *as far as they go*, other than links between us and Christendom in general, and doubtless their power in this way is often felt by minds that have never reasoned on the subject. For example, there is scarcely any educated Englishman who does not implicitly consider the Episcopate as something older and more extensive than the modern Anglican Communion, and so, too, however destitute of critical acquaintance with the sources from which the Prayer Book is derived, does he feel concerning its great features, the *Te Deum* and the like, and never more so, perhaps, than when he sees public services conducted without them.

† The gown worn by Presbyterian ministers is commonly called the *Geneva* one. Whether it be an accurate copy from Geneva, we know not; but nothing can

that nearly every Catholic feature has become disused. He is lucky if he hear the Lord's Prayer, against which there would even seem to be a prejudice. There is no congregational profession of Faith,* and no doxology to the Eternal Trinity. Of course those great everlasting possessions, those glorious treasures of the Heavenly Kingdom, those rich pastures of the Catholic Heritage, the *Te Deum*, the *Gloria in excelsis*, and the *Tersanctus*, are altogether unheard and unknown. The service, such as it is, proceeds without a memorial of other ages than the present, or a link to connect it with the rest of Christendom. An extemporary prayer, in a strain most probably offensive to our Englishman, along with some Psalm-singing, ushers in the main business of the day—the Sermon. In this, if it be preached by an elderly, staid minister, he will probably find much to interest him, in spite of some bad doctrine and still more bad English. But if the preacher be a young *probationer*,† woe betide our traveller, if endowed either with a fastidious sense of propriety, or a quick sense of the ridiculous! For such a farrago of words, such a tremendous grandeur of phraseology, such *polyphloisboism*, such fearfully ambitious oratory, it never could have been his lot to listen to before. Those gentlemen never dream of accommodating themselves to the probable wants or capacities of their hearers; the occupation of a pulpit is an opportunity of display which must not be lost, and a pretty display indeed they make! But the character of the Sermon is, perhaps, neither the only nor

be less simple. The shoulders are covered with velvet, and the rest with silken tassels, so that the general effect is precisely what we have stated it in the text.

* The Apostles' Creed is generally printed and learnt along with the Assembly's Catechism; but of course Presbyterian Scotland is altogether unacquainted with the Nicene and Athanasian symbols.

† The Scottish Presbyterian incumbent differs from the English, or from the Church clergyman in his own land, in his incomparably greater facility in getting his duty done, when unavoidable absence or disinclination may render such assistance desirable. There is an order yept Probationers, licensed to preach, but not ordained to administer the Sacraments, who are a kind of pulpit knight-errants, willing to preach anywhere, and unhappily exposed to a powerful temptation to display, as it is by dint of preaching themselves into notice that they may best hope to procure preferment. A student who has gone through the appointed academical course, very commonly entered on at twelve or thirteen years of age, and who has passed the requisite examinations, may be thus licensed at the age of *twenty-one*. The effect on Preaching in a country where Preaching is idolized, where there is no very good standard of literary taste, and where Dr. Chalmers has formed the recent national style, may be guessed, though hardly imagined till witnessed. Every such young preacher must needs be a great orator; every sermon he preaches must be a great and wonderful work; and the consequence is, that it is such as would require to be very sublime to escape being very ridiculous. We have said in the text that *probationers* make small account of the probable wants or capacities of their hearers. The following was vouched to us for a fact, by an authority on which we can perfectly rely, as having taken place within the last three or four years. A preacher of this order, discoursing to an almost exclusively rustic audience on the common destiny of mankind, described it as awaiting alike "a Milton and a murderer, a clown and a Coleridge;" a piece of rhetoric and alliteration which, ever since we have heard it quoted, we have considered among the most notable with which we are acquainted.

the greatest surprise awaiting our luckless traveller. Just as he thinks it well over, and supposes that the Hymn and Prayer which follow will wind up the service, his astonished and dismayed ears will often hear a text again pronounced, and a fresh Sermon commenced!* A towel on one side of the pulpit and a small leaden basin fixed in a stand beside it may announce that the Sermon will conclude with a christening, which, among Presbyterians, is for the most part a congregational matter *in the case of the lower orders*. Here, although the great idea of Holy Baptism is not even suggested, there will probably be less to offend our English traveller than in any other service which he sees, the point which will strike him as peculiar being the absence of sponsors, the father alone acting as proxy for his child,† but the element and the words being retained as in the Catholic Church. A further intimacy with Scottish Presbyterians will deepen all these painful impressions. While he will see a conscientiousness and a reverence for the notion of religious obligation which cannot but command his respect, he will hardly fail to discern a strange want of connexion between the public services of their Religion and their daily lives, of lively habitual sense of the invisible, of reverent delicacy in judging other men.‡ He will see, too, that their rites have no gentle tenderness for each vicissitude of human life, no judicious consideration for the cravings of human feeling. Let a death occur among the circle of his acquaintance, and let him be asked, as in Scotland every acquaintance is asked, to attend the Funeral.§ Of course he is aware that no solemn rites are to accompany the consignment of Christian dust to that dust which is its kindred in one regard, but from which it rises superior in another. Such, indeed, was the Puritanical aversion to the forms of ancient Christendom, that for a long season the Scotch were contented to bury their dead

* This is a legal fiction whereby the Scottish country minister frequently evades the duty of performing two services on the Sunday. Two sermons are considered the things wanted.

† When the clergyman sees anything improper in the conduct of the parents, he very commonly refuses baptism to their children.

‡ This last characteristic is, we need scarcely say, common to the Scottish Presbyterian and the Puritan among ourselves. Indeed, few things are more surprising than the apparent want of pain with which such persons will pronounce the present exclusion from Christ's flock of those around them, among whom they live, and on whom their affections would often seem to be fastened.

§ This practice has both its disadvantages and its advantages. The former, of course, consist in the needless burden imposed upon the kindred of and real mourners for the deceased, involved in having to prepare for and receive such a host of persons, whose attendance, taken at its best, must comparatively be but ceremonious. The latter may perhaps consist in considering neighbourhood and acquaintance as having a deeper meaning and involving a closer tie than we commonly ascribe to them. It is assumed that a man cannot have lived for some years within a few miles of another, and been acquainted with him, without having more than a chance or passing concern in his departure hence. And accordingly we are disposed to think that there is more real affection accompanying neighbourhood and acquaintanceship in Scotland than in England.

without one word of prayer or religious consolation of any sort. But human feeling, and man's need of Religion in such harrowing hours, got the better of this ruthless proscription, and prayers are now offered by Presbyterians at funerals, not indeed on the spot, or at the moment when bereaved mourners most need the voice of prayer and the Promises of Scripture, but in the house before setting out. And how do our readers fancy that Presbyterians have compromised the matter, so as to have religious consolation without anything that could be mistaken for a Burial Service? Cakes and wine are handed round to the assembled guests, and before partaking of them one minister is requested to ask a blessing, and afterwards another (if present) to return thanks; *i. e.* the Funeral Service of Presbyterians consists of Grace before and after Meat, which the facilities of extemporary prayer render an easy vehicle of such appropriate matter as the minister may wish to suggest! A residence among Scottish Presbyterians discloses a further separation from all Christendom confined to them and British Dissenters—we mean the utter absence of any of that *spiritual marking* of Time, that diversifying of its yearly course with varied religious celebration, those commemorations of the leading events and instruments in the work of Redemption and the establishment of the Heavenly Kingdom, in which the Catholic Church has ever delighted, and by means of which, while the outline of the Gospel scheme is kept entire, and duly proportioned in the minds of her children, a real objective Faith is secured in the place of a merely subjective Religion. Amongst Presbyterians, Time passes on from Sunday to Sunday without any other stated signal from the unseen world; any other record of Spiritual History, than those Sundays themselves; and even among them there is nothing to distinguish one from another, nothing to determine the scope of religious observance, or the current of religious thought. Christmas is merely a day of earthly rejoicing, the blazing diadem of Festivals that adorns the last week of the year is of course unregarded and unknown, and the sacred seasons of the Passover, and of Pentecost, share the same neglect. There is but one exception to this sectarian monotony,—the celebration of the Lord's Supper, a celebration never more frequent than twice, and very generally taking place only once in the year. This our stranger will find made a far greater occasion of than it ever is in England; the neighbouring clergy being all assembled to assist, a succession of services taking place on different days, the principal feature in all of which causes the season to be currently termed “the Preachings.” An astounding solemnity characterises the central celebration, which however, as well as the unusual multiplication of services, too sadly attests its *recognised* rarity. It is unaccompanied by any especial sacrifice of Praise, there is no oblation of the Elements, nor,

unless we be mistaken, is the ancient and universal form of consecration, by placing the hand upon them, retained.*

Such is the outline of Religion which will present itself to the Catholic sojourner in Scotland; nor, amid a thousand merits which he will cheerfully acknowledge, will the details wherewith it is filled up satisfy him more. He will see that the idea of Religion has greatly divorced itself from an habitual sense of the invisible; he will discern a rude hard spirit in all religious discussion (religious *inquiry* there is none); and he will scarcely fail to perceive that the adorable mystery of the Trinity, though happily still acknowledged, has no prominence in men's minds, and is not, as it should be, the central object of contemplation. These, and more particulars than we can touch on now, will press on him and pain him; but we must mention one phenomenon with which he will infallibly be struck, and to which we very recently had occasion to allude—the hard, iron, vulgar state into which Scotland seems passing, the absence of grace in daily life and the general aspect of the country. We do not mean that he will not find the upper classes as civilized and refined in habits and manners as he need wish; considering indeed their abundant intercourse with England, and the rest of the world, he will probably wonder to see them so occupied with local matters, and so exclusively familiar with local celebrities; but still, on the whole, he will have nothing to complain of. What we mean refers to the general aspect of things, which of course tells at once on the middling and lower orders, and will tell, if it be not telling already, on the upper; and rife with vulgarity as England confessedly is, Scotland will be found far more so. And yet, to what are we to ascribe this, but to the gradual withdrawal from the country of Catholic influence? For the Scotch are not naturally vulgar; no nation, indeed, naturally is; but still less this, with the mighty changeless objects of nature, mountains, lakes, princely rivers, rocks, and waterfalls, ever before its eyes.† And once, as the few and far between remains of Catholic Architecture abundantly testify, Art knew how to harmonize itself with the beautiful Nature around. Judging from the fragments, “alas! too few,” which are left, Gothic architecture seems to have peculiarly flourished in Scotland, and to have worn some original and national features there. Witness Glasgow, Paisley, and Melrose, in all of which the traveller will see some forms of Pointed Gothic, which will strike him as peculiar; and in the last named, a

* In the worst divergences of Scottish Presbyterianism from Catholic sentiment and practice, there is generally retained something primitive which we might adopt with advantage. Of this kind are the *tokens*—small coins given to those admitted to Communion, which they must exhibit before receiving the Elements. This custom is of eminently primitive and advantageous character.

† Glasgow and Paisley, with all their steam engines, have Ben Lomond and its magnificent companions, with all the wonderful country over which they preside, in their neighbourhood.

peculiarity not greater than its exceeding grace. Even long after the Reformation, Scotland showed an architectural genius superior to that of England, as may be seen in the streets of Edinburgh and Glasgow, wherein the style of James I. struck out some very graceful and magnificent forms, of which we do not remember ever seeing the like elsewhere. Only in Germany do we remember seeing streets to compare with those in Glasgow of the date in question. Finally, what is distinctive in Scottish Poetry, is surely as indicative of high and worthy qualities in the national mind as need be desired.

Whence, then, our English Churchman may now, perhaps, be led to ask, so strange an overthrow and levelling to the ground of the ancient institutions and character of Christ's Kingdom as has taken place in Scotland? How comes all reference to those institutions and that character to be confined to a scanty and timorous remnant of the nation? Little, surely, analogous has happened elsewhere. For the general habit of that Kingdom has been to take such root wherever it has once been planted, that all the tempests of Time and the violence of man fail to eradicate it utterly. Scotland and one other region seem the only complete exceptions. That other is Northern Africa, where, indeed, the destruction and the darkness have been far more total than anywhere else, and far beyond anything that could rationally be predicated of Scotland. Mysterious, indeed, that judgment was, especially when we remember how fair and fertile was once the African portion of the garden of the Lord. Still its causes are apparent—a turbulent and fanatical character, indigenous perhaps to the place, led the majority of African Christians into an inexcusable schism. That schism led, as schism is nearly sure to do, into Heresy, and Heresy has never yet stood against the Mussulman. But Protestant Germany, Scandinavia, or Switzerland seem to us in no strong degree analogous to the case of Scotland. For Lutheranism, though it has harboured some hideous forms of unbelief, to which Scotland has happily been a stranger, certainly retains far more of the old sentiment of Christendom than any other merely Protestant school; so much, indeed, in Norway and Sweden, as would send the whole Protestant Association, supposing it to have wandered into either country, back to their ships in horror and disgust. And neither in Germany nor in Switzerland has the ancient religion of Europe disappeared to the same degree, over a region of the same extent as Scotland. What is a Protestant Swiss Canton but an heretical spot amid the surrounding Church? And again, of the wide regions that were won by Protestantism in the sixteenth century, how much did not the Pope regain in the seventeenth?

Another mysterious feature in the fall of the Scottish Church was its extreme suddenness and rapidity. In 1559 that Church

was in full symmetry and vigour, and the Reformers did but petition for Toleration; before 1560 had come to a close the celebration of mass was prohibited, and that under a *penalty of death* for the third offence; and the first Confession of Faith was promulgated. In 1561 the flag was finally struck by the Prelates giving to the Privy Council a return of their rentals, "in order that one-third might be deducted from them; they being permitted to enjoy the other two-thirds for the rest of their lives." (Lyon, vol. i. p. 347.) And thus was consummated that Puritan triumph which has, more or less, continued in Scotland up to the present hour.

Now, this is really an interesting inquiry, for, as we have already said, it is the ordinary nature of Christ's kingdom to strike its roots deeply where it strikes them at all. Look, for example, at England. How slow and partial was the success of reformed principles here! How much, as has been well remarked, does the dramatic literature of Elizabeth's reign indicate the survival of old customs and prepossessions in the mass of the nation! How certain is it that such were only uprooted by the ploughshare of the great Rebellion! And then, think how much, besides the essential features of the Church, we still retain! How very different has it been in Scotland! And yet Scotland, it will be said, had, strictly speaking, a more ancient Church than England, and then, in the Middle Ages, at least as splendid a one. How then come they to have had so different a fate?

It is not for us to interpret the mysterious judgments of God, or to trace all the reasons why He may have removed the candlestick of a guilty Church. Still we are entitled to say that such guilt constitutes the chief of those reasons, and to infer a measure of it proportioned to the extent of the judgment. If therefore the candlestick was all but wholly removed in Scotland, while in England it was but obscured, we are probably safe in inferring that the Church had become more corrupt in Scotland than in England. Now Dr. M'Crie, in his *Life of Knox*, (vol. i. pp. 14, 15,) tells us that "the corruptions by which the Christian Religion was universally depraved before the Reformation, had grown to a greater height in Scotland, than in any other nation within the pale of the Western Church;" and though Dr. M'Crie may be no very moderate or trustworthy witness as to those corruptions in general, yet his assertion in this instance is both probable in itself, and derives an additional likelihood from the circumstance that a Puritan, whose general habit it is to look on Popery as one black unvaried whole, may be fairly presumed to have an eye to particular facts when we find him recognising degrees of that blackness. Further, whether or not the corruptions of the Middle Ages did or not get in themselves to a greater height in Scotland than elsewhere, their effects, as we shall by and by

have occasion to see, must have been worse there than elsewhere. But certainly it requires little investigation of specific facts to persuade us, that whatever was rotten in the Church was likely to come to its full height of corruption in Scotland, far removed as that country was from the centre of European civilization, and yet having too much of that civilization to retain, in spite of adverse circumstances, what is called a primitive character.

Now this, if admitted, may in part explain what is surely remarkable in the portion of Scottish History most generally known, we mean the reigns of Queen Mary and her son, and the ecclesiastical revolution which took place in the course of them. Recent historical investigation has not proved very gratifying to the admirers of that period and that revolution. And miserable as the same period undoubtedly was in England, few, we think, will venture to compare the atrocities committed here, with the unvaried picture of selfishness, sacrilege, violence, and oppression presented by Scotland. Her nobles at that time seem really neither to have feared God nor regarded man,—to have had every vice of a rude period, without the good faith and loyalty which we are apt to consider its appropriate virtues,—to have been at once turbulent and mean, intractable and traitorous. The Church, in her true character, can surely have gained no ascendancy over such minds; it is difficult to imagine their having been brought up at all like Christian men.

It may be permitted to us, too, to doubt whether, in spite of all her splendour, the Church of Scotland had ever fairly established herself, and incorporated herself into the whole body politic, as her English sister had done. The Culdees, to whom Northern Europe has been so largely indebted, seem to have been in some degree a missionary community in all things: the monastic system *by itself* can scarcely ever be otherwise. When they were finally supplanted, it seems to have been more by a rival monastic system than by an organized parochial one. Whether the parochial system had ever attained any satisfactory development in Scotland before the Reformation is a question which we should like to see well discussed. The paucity of ecclesiastical remains would seem to argue that it had not; for it is by no means so easy a thing to get rid of many well-built Churches as is commonly imagined; nor did Knox, or his clerical coadjutors, wish to do anything of the sort. Parish churches, it is well known, they greatly desired to preserve, and have kept in good repair; and though it may be very true that they could not always control the violence which they excited, yet if Dr. M'Crie be right in asserting that "Cathedral and parochial Churches, and, in several places, the Chapels, were appropriated to the Protestant worship,"—we are

led to infer that the number of one of these classes, the parochial Churches, cannot have been very great, nor their condition very good, seeing that while noble remains are yet to be found of what provoked the worst fury of the mob—the monasteries, all trace of these other has vanished from the land.

Further, the enormous size of Scottish parishes, often equal to that of small counties, must have been very unfavourable, in the days before the Reformation, to any full development of the parochial system. And here the same corruptions that existed elsewhere, must, as we have already said, even supposing them not to have existed in a greater degree, have had a worse effect in Scotland. "Inferior benefices were openly put to sale, or bestowed on the illiterate and unworthy minions of courtiers, or dice-players, strolling bards, and the bastards of Bishops. Pluralities were multiplied without bounds, and benefices given *in commendam* were kept vacant, during the life of the commendator, nay, sometimes during several lives; so that extensive parishes were frequently deprived, for a long course of years, of all religious service." (M'Crie's *Life of Knox*, vol. i. pp. 15, 16.) Whatever parishes might have been thus kept vacant in England, or on the Continent, it requires but a glance to see that there never could have ensued the same removal out of reach of the means of Grace, as must have been thereby occasioned in Scotland.

These considerations may perhaps warrant us in the suspicion that the Church of Scotland was, so to speak, *top heavy*, splendid in her higher parts, her prelacies and dignities, but without that deep-laid foundation all over the country which has hitherto proved the security of her English sister, and affecting, as it had done, the whole character and habits of all classes, rendered a violent revolution impossible in her case.

Add to this another distinguishing and remarkable feature in the Ecclesiastical condition of Scotland, and we shall still less wonder either at the speedy subversion of the Church in the sixteenth century, or at the strange events which have followed it. Scotland has had no continuous ecclesiastical constitution. While the English Church has gone from Augustine until now with no marked interruption of her personal identity, the ecclesiastical History of Scotland records but a series of religious revolutions. The Culdees and the Roman Church were originally rival parties, nor is it till the end of the thirteenth century that we find all traces of the rivalry destroyed. (Lyon, vol. i. p. 142.) During by far the greater part of the Middle Ages, there was more or less uncertainty as to whether Scotland had a national Church, or was under the jurisdiction of York; nor was it until the fifteenth century that the question was ended by the erection of St. Andrews and Glasgow into metropolitan sees, without which the appointments of no Church can be considered com-

plete. It is easy to see that the previous want of such, and the claims, not always successfully resisted, of an English Prelate, must have been very unfavourable to the Church's assuming that place in the body politic which would have rendered her powerful enough to resist the hostility of the nobles on the one hand, or the violence of the Reformers on the other.

And as the Church, before the Reformation, had not, as a distinct organized body, that venerable antiquity which she possessed in England, so in the subsequent period, no ecclesiastical institution whatever has enjoyed any prescription of long duration. The Superintendent scheme of Knox was supplanted in his own life-time by the *Tulchan* Episcopate. That, again, fell before the Presbyterianism of Melville in 1592. The Spottiswoode Church, in which Canonical Episcopacy was revived, was established in 1610, and lasted for thirty years. Then came in Presbyterianism along with rebellion, and endured for about fourteen years; then the Episcopate of the Reformation, from which the present prelates of Scotland derive their orders; and this, as all the world knows, was supplanted by the present Presbyterian Establishment in 1689, which therefore enjoys a prescription of no more than 155 years, and of which it seems probable that we have now begun to see the end. The effect of this difference between England and Scotland upon the respective national characters, must, though difficult to trace, be very great, and ought to keep us from wondering at the spectacle of religious phenomena in the latter country very repugnant to the genius of the former.

And, as such considerations should keep us from wondering at Scotland, so they may well prohibit us from desponding about her. There is a way, indeed, in which we can sum up her religious history for the last 300 years, than which nothing can well be gloomier. We may speak of it as consisting in a Reformation made up of sin and sacrilege, and afterwards, to use Mr. Lyon's words, in the land "twice scornfully rejecting an Apostolical Episcopacy, after having it twice solemnly conferred upon it." But this, though the *primâ facie*, is not the true aspect of the case, as we shall now endeavour to show.

We have already seen that there may be reason for doubting how far the Church anterior to the Reformation had rendered herself in all things co-extensive with the community. If she had not, then that community is so far less chargeable with wilful resistance and enmity to her, though, of course, we cannot be supposed to regard the proceedings of the Scotch in the sixteenth century as other than sins. But be the extenuating circumstances what they may, it is undeniable that in God's tremendous judgments, the Church in Scotland was overthrown in the sixteenth century, and laid low in the dust; and this being undeniable, the question of Despondency or Hope will turn on

the question, whether we can trace His re-constructing Hand in the subsequent period, or whether things have gone on from bad to worse.

Now that the period just after the Church's subversion was a most deplorable one as regards the state of society in Scotland seems sufficiently certain. All readers know the spectacle of deformity presented by her general history,—the conduct of her nobles and public men at the time in question. But the particulars of private society seem not to have been much more inviting. Thus does Dr. Cleland, a writer surpassed by few in his eye for, and accumulation of, facts, characterise the hundred years after the Reformation as regards Glasgow and its neighbourhood, which we see no reason to suppose were materially worse than the rest of the country.

“ From 1550 to 1600.

“ During this period the Reformation took place. The great body of the people, however, still retained their fierce and sanguinary disposition. This is strikingly marked in their being constantly armed; even their ministers were accoutred in the pulpit. The numbers of murders, cases of incest, and other criminal acts which were turned over to the censures of the Church, but too plainly pointed out the depraved character of the people.

“ From 1600 to 1650.

“ The distinguishing character of the people during this division of Time is marked by malignity of disposition. Their belief in, and treatment of witches, second sight, &c. afford strong symptoms of superstition, grounded on ignorance; and the profanation of the Sabbath by working and rioting on that day, displays gross profanity.”—*Cleland's Statistical Tables relative to the City of Glasgow*, p. 201.

The following extract from Mr. Lyon, gives us some further particulars to the same effect:—

“ ‘ The Book of the Universall Kirk of Scotland,’ as it is singularly called, (in other words, the records of the General Assembly from the Reformation downwards,) furnishes sad proofs of the disorder, immorality, and intolerance which prevailed throughout Scotland at the period we are now reviewing. We there read of numberless cases of fornication, adultery, and incest, some of them of a very disgusting character. Indeed, impurity seems to have been the besetting sin of Scotland at this time. In Perth alone, whose population did not exceed six thousand, there were, on an average, eighty convicted cases of adultery annually, even under the superintendence of Mr. Row, its first Protestant minister. And Mr. Petrie informs us, that in 1569, a report was made to the General Assembly, that in Orkney there were six hundred persons convicted of incest, adultery, or fornication. In the same records we read of complaints against all the five superintendents, and many of the ministers, for various delinquencies, but especially pluralities, non-residence, and negligence in visiting their charges; and at one of the sittings of the Assembly, twenty-seven ministers were complained of by name, that ‘ they had wasted the patrimony of their benefices, and made no residence at their kirks.’ We find also frequent petitions for more superintendents or commissioners of kirks, more money to pay them, more kirks to preach in, and more manse to live in: and not a few from the parishes to which the superintendents were attached, that their spiritual concerns were neglected; and, to take a case connected with St. Andrews, the parishioners of Tynningham complained, that while they paid

their tithes to St. Mary's college, 'neither word nor sacraments were dispensed among them.' We read of some ministers throwing up their office, and resorting to civil employments for want of a livelihood; and others expressing their wish to do the same, but forbidden by the Assembly; and, what is curious, we find the following question recorded as gravely proposed and answered:—*'Q. Whether a minister or reader may tap ale, beer, or wine, and keep an open tavern? A. A minister or reader who taps ale, beer, or wine, and keeps an open tavern, should be exhorted by the commissioners to keep decorum.'* In short, we discover instances of the prevalence of all kinds of vice, and of those who committed them promising to amend, but seldom performing,—instances of readers usurping the office of ministers by dispensing the sacraments,—of papists commanded to join themselves to the new establishment, on pain of excommunication,—of orders to suppress all heretical books, and not to allow them to be imported or printed,—compulsory abolition of the fasts and festivals of the church,—Sundays to be kept as fast days,—refusal of lay commendators to pay their thirds of benefices,—simony, &c. &c. I will give one extract more from this curious record. The Commendator of Holyrood was complained of by the General Assembly in 1570, that 'all the said kirks [the twenty-seven belonging to the abbey] for the maist part wherein Christis Evangell may be preachit, are decayit, and made, some sheepfalds, and some sa ruinous that nane dare enter into them, for fear of falling, especially Halyrudhous; although the Bishop of Sanct Andrews in time of papistry, sequestrat the hail rentis of the said abbacy, becaus only the glassen windows were not holden up and repairit.'

"The following extract, from a sermon preached at Leith by Mr. David Ferguson, minister of Dunfermline, before the Regent Mar, the General Assembly, and many of the nobility, in January 1571, strikingly confirms the foregoing account of the state of religion in Scotland at the period in question:—

"Then, the same accusations and complaints that God used of old by his prophet against the Jews, serve this day against them that are like the Jews in transgression; yea, they serve against us. For this day Christ is spoiled amongst us, while that which ought to maintain the ministry of the kirk and the poor, is given to profane men, flatterers in court, ruffians, and hirelings: the poor, in the meantime, oppressed with hunger, the kirks and temples decaying for lack of ministers and upholding, and the schools utterly neglected. But now to speak of your temples, where the word of God should be preached, and the sacraments ministered—all men see to what miserable ruin and decay they are come; yea, they are so profaned that, in my conscience, if I had been brought up in Germany, or in any other country where Christ is truly preached, and all things done decently and in order, according to God's Word, and heard of that purity of religion that is among you, and for the love thereof had taken travel to visit this land, and then should have seen the foul deformity and desolation of your kirks and temples, *which are more like sheep-cots than the house of God*,—I could not have judged that there had been any fear of God or right religion in the most part of this realm. And as for the ministers of the Word, they are utterly neglected, and come in manifest contempt among you: ye rail upon them at your pleasure. Of their doctrine, if it serve not your turn, and agree not with your appetites, ye are become impatient; and, to be short, we are now made your table-talk, whom ye mock in your mirth, and threaten in your anger. This is what moves me (let men judge as they list) to lay before your eyes the miserable estate of the poor Kirk of Scotland, that thereby ye may be provoked to pity it, and to restore the things that unjustly ye spoiled it of. Cleanse, then, your hands of all impiety, *specially of sacrilege*, whereby ye spoiled the poor, the schools, the temples, and ministers of God's word, yea, Christ himself. I grant that our fathers, out of their immoderate zeal, besides the teinds and necessary rents of the Kirk, gave thereunto superfluously, and more than enough. What, then, is to be done? but that the preachers of God's word be reasonably sustained; (seeing that there is enough and too much for that purpose;) the schools and the poor be well provided, as they ought; and the temples honestly and reverently repaired, that the people may,

without injury from wind and weather, sit and hear God's word, and participate in his holy sacraments; and, if there rest anything unspent when this is done, (as no doubt there will,) in the name of God let it be bestowed on the next necessary affairs of the commonwealth, and not to any man's private commodity.'

"The above sermon was printed at St. Andrews the following year. It was read and approved by John Knox, who was near his latter end at the time, and who thus attested his opinion of it, 'John Knox, with my dead hand, but glad heart, praising God that, of his mercy, he leaves such light to his Kirk in this desolation.'"—*Lyon*, vol. i. pp. 372—376.

This lawlessness and immorality seem to have long lingered in Scotland, as is sufficiently apparent from her poetical literature, and other sources of knowledge. But that a wonderful fostering care of Providence has brought forth better things in Scottish society, is a fact which stares us in the face, and needs not be argued. But look at the Church herself, and with the eyes not of Scotchmen or of political economists, but simply of Churchmen. Well, then, she was stricken down, laid even with the dust. Has she, or has she not, been under a process of reconstruction since? Are the checks first of Charles the First's reign, and then of 1688, to be regarded as great calamities, or rather as the mere refluxes of an advancing tide? Let us look at this in the face.

The Church fell: we have admitted that; and when that has happened, can reconstruction be expected to be a speedy work? Have we a right to demand, that we should be far on with it even now? Is it not enough if it be going on? Now, after the prostration of the Church, can we regard the Spottiswoode Episcopate as at all amounting to a restoration? That the revival of that Apostolical order in Scotland harmonized with the revival of Catholic sentiment in England, and was leading *individual* minds in the former country into that sentiment, we admit, and rejoice to think that the model from which the present Scottish Liturgy was composed was the result of its doing so. Still the Spottiswoode Church never got so far as to have a Liturgy in general and habitual use, or to be furnished with those correlatives of Episcopacy without which it becomes barren and unmeaning. The same may be said of the Church of the Restoration. We have more than once alluded to the common mistake, which Sir Walter Scott shared and strengthened, that the Covenanting peasantry were generally offended by the sight of the Surplice and the sound of the Prayer-book. Such we know was not the fact. For the most part Scotland remained as great a stranger to surplices, liturgies, and altars after the accession of Charles II. as she had been before. Even the Bishops for the most part did duty in black gowns, and service, general ecclesiastical Constitution, and we suspect doctrine, were of the Presbyterian type. The Puritan wonder in England as to "what their Scottish brethren would be at," and "only

wishing to be offered their terms," while it may throw a disagreeable light on the temper of the Covenanters, shows also how little of a Church was given to them to resist. We yield to none in our attachment to Episcopacy, or our conviction of its necessity to the Church; but we cannot think the Altar of less moment, or that the mere possession of the one can compensate for a gross obscuration of the other. Neither can we conceal from ourselves the conviction that the Church of the Restoration, however unjustly maligned by its adversaries, did not stand on the footing of Holiness. Just in proportion to our sense of the sacredness of the Episcopate, as of every other integral element of the Catholic Church, do we see the monstrous contradiction and lie that were involved in forcing it upon a reluctant people* at the point of the bayonet, and leaving them to die in the notion that they were witnessing for Christ's only Headship of His Church against the usurpations of the secular power. No sooner, however, did the Scottish Bishops appear as witnesses to and Confessors of a great principle, no sooner were they conscientious sufferers, than a great change took place; and even while they pursued, as at the opening of last century we think they were doing, an unhappy ecclesiastical policy, we mean existing as a College of Bishops, instead of as diocesans, there seems to have been an almost immediate rise in their tone, temper, and practice. Then came the humble diocesan form of the Church which exists at present, and with that came those liturgic sentiments which still *characterise* that Church, in its solemn and distinctive manifestations, however timid may be her members in generally avowing and acting on them. The spread and comparative prosperity of the Church in her modern form are subjects on which we need not touch. Much as remains to be desiderated in her internal condition, we do think that, if it was needful to have her laid low, as three hundred years ago she was, we could hardly have looked for more reconstruction or better auguries than have been vouchsafed. We cannot, *as Churchmen*, greatly regret the overthrow either of the Spottiswoode or the Restoration Church; we cannot think that the Church, *as the Church*, has been a loser by either; by the latter we consider her to have been greatly a gainer.

Turning from the Church to the nation, we still see "signs of Hope" in all that has happened. Greatly, as we need not again repeat, do we hold that nation to have sinned—sinned in

* The reluctance of the Scottish people to accept Episcopacy has doubtless been much exaggerated; and it ought also to be remembered, that people like the Covenanters were dangerous subjects, such as no government could have tolerated. The Indulgence was perhaps as great a concession as could well have been expected; still it remains true, that the Church of the Restoration did not stand on the footing of a Church, but allowed herself to be little more than a State instrument.

the reign of Mary,—sinned in the reign of Charles,—sinned from the Restoration to the Revolution. But we cannot help hoping that its course even then, and far more since, has been one of moral rise. We have seen some indications of the state into which it had fallen in the sixteenth century. Its condition in the nineteenth is full, no doubt, of alarming indications. But great and abounding as is the present iniquity of Scotland, and terribly obvious, too, as are her heretical tendencies, surely there is more of the fear of God, more of high and upright principle within her borders now than ever was before; in any period, at least, of her history with which it is easy to be conversant. Such a sign should always inspire the Church, wherever she finds it, with high heart and hope. Nor let her view the people around her as gross schismatics. Let her remember how little, since the latter half of the sixteenth century, they have seen of a Church from which to separate; how idle it is to employ the Ignatian rhetoric about the Bishop to cases where nearly all that gave life to Ignatius's idea of a Bishop was absent. How modified must be that schism which was discontented with Bishops seemingly imposed by the civil power, and coming from a foreign quarter, and which saw them without their pastoral chairs and their Altars! For that Scotchmen generally can hardly be said to have *seen* the Church since the sixteenth century, seems to us as obvious a fact, as it is, under the circumstances, an encouraging one. We have just referred to the reasons which warrant us in saying so as regards the two Episcopal Churches which existed between the Reformation and the Revolution. May we not say as much of the Church after the Revolution? For, however honourable to the Prelates of the time was their care to preserve the sacred gift of the Apostolical Succession, we cannot but confess that the collegiate form, into which they threw the Episcopate, put it out of their power to charge with schism those who remained without the pale of so anomalous a Constitution. The diocesan form was restored too late, and has, till recently, remained too obscure, to render such a charge more tenable. At least, as far as the Reformed Episcopal Church is concerned, the ordinary Scotchman can, on no received principle, be styled a *Separatist*. Deficient, grievously deficient, we may indeed consider his religious condition; but with resistance to a visible ordinance of God, with wilful severance of himself from a conspicuous, pervading, energetic body, to which conscience would naturally tell him he should adhere, we see not how he can fairly be charged.

So far from this seeming to us a discouraging view for the Scottish Church, it seems to us the one which she will gladliest take. It is for her altogether a hopeful one. The cause between her and the Scottish nation has never yet come to a fair trial, and neither party has yet had justice. Let her

rejoice then, as she perforce must rejoice; yea, let her show that she can and must rejoice far more than others, in the better features of the Presbyterian character—in its manliness, its integrity, and its resolute bravery. Let her see in its recent struggles, however erroneous and even dangerous to society may be some part of their course, a capacity not yet destroyed, but rather daily augmenting, of entering into her ideas. Let her cast aside that aristocratic finery which would make her otherwise than deeply sympathetic with what is stirring the national mind. Let her strive to be national, to show that while she cannot confine herself to one nation, she can also be more earnestly and intensely national than any other society or principle in the land. Let her cease courting the services of Englishmen, or of Scotchmen whose education and habits have made them virtually Englishmen. Let her, content, as we know that she is, with her present humble position, believe in that position as assuredly the best, as things are, for her, nor doubt that from it, she will be able, when the fit time arrives, to survey the length and the breadth of the land, and welcome into her bosom all the free noble minds, and reverent religious spirits, who, taking opposite sides, are yet craving to find their true rest, and will, we are well persuaded, yield all glad and zealous obedience and service to her who shall at last have ministered it to them.

THE LIFE OF TORQUATO TASSO.

PART III.—FROM 1577—1586—*continued.*

(*Concluded from Vol. VII. p. 236.*)

BUT thus attacked, he came forward rather in defence of his father's fame than his own, with a moderation and quiet dignity that put his assailant's coarse violence to shame. Nothing, he says, gave him so much pain as the censure of his father, "whom I gladly acknowledge is my superior in every kind of composition, and I am bound to undertake his defence,—not, as Socrates formerly said, by the law of the Athenians, but by that of nature, which is eternal, and of equal force in every nation and every age." He then proceeds to repel the attack made on his father and himself with so much candour, such veneration for Ariosto, and such originality of argument, that this composition may justly be considered one of the greatest treasures in Italian literature.

Salviati, unable to refute his arguments, took a new ground, and in order to justify his strange proceeding, accused Tasso of having in one of his dialogues depreciated the Florentines; and of having omitted, in a parallel he drew between France and Florence, to mention the Cupola of S^{ta}. Maria del fiore! This he caused Bastiani di Rossi to set forth in a letter, in justification of the severity of his former

work; which he said was but a just chastisement for the calumnies of their illustrious state.

To this production, as deficient in argument as it abounds in malignity, Tasso replied with his wonted moderation. He laments that his enemies should thus continue to persecute an unfortunate man; "whilst I was in prosperity," he says, "they proffered friendship unsought by me; and now that I am overwhelmed by misfortunes, they wish to compel me to enmity, which I decline." He proceeds to clear himself from the charge of having calumniated Florence; but it was unnecessary; public opinion had already acquitted him, and exclaimed against the injustice and bitterness of his enemies. He collected the different pieces that had been written on this subject, and published them with a dedication to Don Ferrante Gonzaga, Prince of Molfitta, who in return, not only assured him of his esteem, but sent him a present of a hundred and fifty crowns.

Pellegrino wrote in defence of his opinions; other authors mixed in the combat, but assailants and defenders are now alike forgotten, and the poem itself remains the admiration of each succeeding age.

An interesting circumstance in this literary war deserves to be recorded. Whilst Tasso's adversaries concealed their rancour under colour of zeal for the fame of Ariosto, Horace Ariosto, the nephew of that great poet, and therefore his champion by birth, was almost the only one of the combatants who conciliated his admiration for the rivals, and successfully pointed out that the nature of the poems being so different, no comparison could be instituted between them.

The attention which this controversy excited probably did good service to Tasso in the end. His equanimity engaged the esteem of all good men, who justly perceived how much the merit of such a temper was enhanced when displayed under accumulated sufferings, in poverty, sickness, and captivity. Efforts were made on all sides to procure his liberty. The Pope, Gregory XIII., the Cardinal Albano, the Grand Duke of Tuscany, the Duke and Duchess of Urbino, the Duchess of Mantua, and, above all, Scipio di Gonzaga, remonstrated with Alphonso. The City of Bergamo addressed a petition to him, which was presented by their first citizens, and accompanied their prayer with a gift of a lapidary inscription, which the princes of the house of Este had long wished to possess. The duke promised everything, but the prison doors of St. Anne were not unclosed, and Tasso still languished in confinement.

How can we account for this determined rigour? Scrassi says, with his usual *naïveté*, that the duke would gladly have released him, but knowing that poets are by nature irritable, he feared that Tasso, as soon as he found himself at liberty, would make use of the formidable weapon he possessed in his pen, to revenge himself on the author of his sufferings. He therefore could not venture to allow him to leave his dominions, without a guarantee that the honour of the house of Este should not suffer by this act of clemency!

The physical and mental powers of the object of these cowardly apprehensions were gradually sinking under his persecutions. In a letter to his friend and physician, Maurizio Cataneo, he gives a minute detail of his sufferings, his fear of epilepsy and the loss of

sight, his visionary terrors, the phantoms that haunted him, the melancholy which oppressed him. Some time afterwards he was attacked by a violent fever, and on the seventh day his life was despaired of. Being reduced to such a state of weakness that he could not raise himself in his bed, or take any nourishment, he invoked the Virgin, who, as Scraffi relates, appeared to him, and instantly removed the disorder and restored his strength. In gratitude, he made a vow of pilgrimage to Loretto and Mantua, and addressed a sonnet and a madrigal to his patroness, which are printed in his works.

Had Alphonso been touched with remorse at hearing the wretched condition to which his cruelty had reduced this unfortunate man, we might have been disposed to consider that too as the effect of a miraculous interposition in his favour. He did indeed consent to release him, but it was because he at last obtained the guarantee he required.

Camillo Albizzi had lately been appointed ambassador at the court of Ferrara by the Grand Duke of Tuscany. His young secretary, Antonio Costantini, who was passionately fond of Italian literature, sought the acquaintance of Tasso, from whose conversation he hoped to derive instruction and assistance in his favourite studies. Tasso, finding he possessed not only a cultivated mind, but a candid and affectionate disposition, soon admitted him to his confidence, which Costantini repaid by the attachment and veneration of a son. He now laboured unceasingly to obtain his liberty, and at last suggested that the Prince of Mantua, Vincenzo di Gonzaga, should ask permission to take Tasso with him to Mantua, giving his word that Alphonso should have nothing to fear from him. This request having been granted, Costantini, fearing the effect of sudden joy on the weak frame of his poor friend, gradually prepared him for it by a visit in which he bade him be of good cheer, for the Prince of Mantua had hopes of soon obtaining his release. Tasso, in a note to him on the following day, says, that he had passed all his time at the window, earnestly longing to see him return to cheer his solitude, but being disappointed, he had cheated the weary hours in composing a sonnet, "written with so trembling a hand, that the labour of deciphering it will probably be greater than that of composing." The Prince Vincenzo soon sought an interview with him; requested him to write some verses on a subject he named, assured him of his esteem and regard, and promised that he should accompany him when he returned to Mantua.

His anxiety to gratify the Prince kept him from sleep all that night; but his hopes had been so often frustrated, that he dared not rely too much on those now held out to him. He sent the verses to the Prince on the following morning, with a letter, entreating him not to forget his promise. The Prince, surprised and pleased alike with the readiness and beauty of the composition, and thinking that sufficient precautions had now been taken, on the 5th July, 1586, commissioned Costantini and Guido Gonzaga, one of his gentlemen, to convey him from the dreary prison in which he had now endured more than seven years a cruel captivity. Tasso experienced as much joy from

his release as his harassed spirits and worn-out frame were capable of. The short time that elapsed before his departure for Mantua, he passed entirely with Costantini, shunning all other society. He did not even take measures for the removal of his books and manuscripts, which he had afterwards much difficulty in recovering. He left Ferrara without having been able to obtain an audience of the duke, which he earnestly requested, but was refused. Those who know the human heart, will readily understand the motives that led both to the wish and the denial.

PART IV.—FROM 1586 TO HIS DEATH IN 1595.

The manner in which Tasso was received at Mantua, was calculated to efface the recollection of his misfortunes. The good old duke appointed him commodious apartments in his palace, and gave orders that he should be supplied with everything that could conduce to his comfort. All the court, influenced by the example of the duke and his sons, paid him the most respectful attention. His health, it is true, could not be restored. He continued to experience occasional attacks of melancholy and phrensy, and complained of the failure of his memory. In spite of this he returned to his literary labours, retouched many of his philosophical dialogues and composed others. Actuated by filial piety, he completed his father's unfinished poem of *Floridante*, and printed it at Bologna, dedicating it to the Duke of Mantua. He also finished, or rather entirely remodelled a tragedy he had formerly begun, entitled *Torrismondo*. An anecdote is related which proves the scarcity of copies of classical authors at that time. Tasso wished to consult an *Euripides*; and though the young Princess of Mantua, at whose desire he had undertaken to complete the tragedy, used all her efforts to procure him one, neither the library of the grand duke, nor any other she had access to, contained the book.

Such a series of persecutions, such continued suffering as he had endured, might naturally be expected to rankle in his mind, and draw forth some expressions of anger and complaint. All the letters which he wrote at this time to Costantini have been preserved, and to him he appears to have poured out his whole heart; they are filled with accounts of his literary occupations, with expressions of attachment to this faithful friend, and gratitude to all who had shown him kindness. Not a murmur, not a word of bitterness escapes him—his misfortunes, and those who had occasioned them, seem alike forgotten—such was the influence of the religion early engraven on his heart, and which had gradually expelled from it the passions most closely entwined with our nature.

Tasso seems to have been little changed by his long seclusion from the world—he entered into the amusements of the carnival, the theatre, the balls and masques, with undiminished zest. In the ensuing Lent, he gave himself up entirely to devotion; the study of theology, and the writings of the Fathers, especially those of St. Augustine, in which he sought a guide for his conduct, and also lights to correct any doctrinal errors in his works. In a letter to Costantini he says, he is, always has been, and will be a good

Catholic—his intentions were right, though he may have been mistaken on some points; in future he hopes to rectify any errors in belief that he may have fallen into. He complains much of the interruption of impertinent visitors; "how to escape them," he says, "without retiring to a desert, I know not. I have not been able to protect myself from them in a court, or in a mad-house, neither should I in a monastery. The only means I can think of, would be to procure a servant who could distinguish a tiresome, from an agreeable guest, as we do melons, by the smell, and shut my door against the former; who would open my letters, and burn all but such as would give me pleasure, and never suffer any news of death or misfortune to reach my ears. But where is such a one to be found?"

He was at this time much hurt by the conduct of his friend, Licino, who published, without his consent, his *Discourses on the Art of Poetry*, and a collection of his letters relating to his *Gerusalemme Liberata*. He remonstrated both with him, and with the Patriarch of Jerusalem, from whom the copy had been obtained, complaining especially that it had been published in so imperfect a state, and without any dedication, or testimony of his regard for so kind a friend as Scipio di Gonzaga. This induced him to correct and add three more books to his *Discourses*, which were first printed at Naples, in the year 1594.

During an absence of the duke from Mantua, he obtained permission to visit Bergamo, his father's birth-place, and where he had many friends and relations from whom he had long been estranged. The Cavalier Enea Tasso came to Mantua expressly to conduct him to Bergamo. His arrival was celebrated as a public event in that city, where his name was held in honour, his genius appreciated, and his misfortunes known. He was immediately surrounded by relations, friends, and admirers. The chief magistrates of the town waited on him at the palace de' Tassi. He was invited to Zanga, a beautiful villa belonging to his family, adorned with large pieces of water and delightful gardens. Here he found leisure to complete his tragedy, which he wished to publish at Bergamo.

He returned to that city at the beginning of the fair, which is one of the most magnificent in Italy, both for the variety and richness of the merchandise, and the great influx of strangers. The gaiety of the scene amused and interested him; his evenings were spent in the society of persons distinguished for talent, and of beautiful and accomplished women, amongst whom he was the chief object of attention; and his melancholy yielded for the time to the exhilarating influence of the surrounding objects.

One of his best friends now sought to draw him to Genoa. The Padre Angelo Grillo had taken up his abode in that, his native city, and eagerly desired that Tasso should join him there. At his recommendation, the nobles who presided over the Academy of Genoa wrote a letter to Tasso couched in the most flattering terms, soliciting his acceptance of the Aristotelian professorship, with a handsome salary. Grillo added his own entreaties, and remitted him money to defray the expenses of the journey. Tasso was much pleased with

the prospect, and expressed his readiness to undertake the appointment, only fearing that the defect in his memory might prevent his executing the duties of it as he ought. But the death of the duke his patron happening at this time, he held it to be his indispensable duty to return to Mantua, where the Prince Vincenzio now succeeded his father.

He soon found, however, that the new duke, occupied with state affairs, was no longer what he had been as Prince Vincenzio: his kindness remained unaltered, but their friendship and familiar intercourse were at an end. Mantua became daily less agreeable to him; his health would not permit him to proceed to Genoa to enter on the professorship which he had accepted, and his inclinations now turned towards Rome, where he thought he could easily obtain, through the medium of his powerful friends, some honourable appointment. On communicating his wish to them, the Cardinal Albano, and all his other friends except Scipio di Gonzaga, advised him not to leave the court of a prince by whom he was beloved and favoured, for one in which he must meet with crowds of competitors. Tasso was hurt at these remonstrances, but his resolution remained unaltered, and he pleased his imagination with the idea of again enjoying the society of his earliest and constant friend—he therefore requested permission to depart. This was very reluctantly granted, but at last the duke, seeing him bent on his design, and being unwilling to distress him by a refusal, told him, that however desirous he was to retain him at his court, he would not do so against his inclination. Hoping that the want of money would be a bar to the execution of his project, he did not offer to furnish him with any. But Tasso was not to be deterred by difficulties, and he left Mantua very much to the dissatisfaction of the duke and the princesses, taking with him only a few articles of dress, his manuscripts, and some books.

At Bologna he had the pleasure of seeing his beloved friend Costantini, who received him with respectful cordiality. Scarcely had he arrived, when a Bolognese nobleman, whose enthusiastic admiration for Tasso had led him, some months before, to send a painter to Mantua expressly to paint his picture, hastened to see him, and entreated Costantini to give up his honoured guest to him. Tasso consented to pass one day with him, on condition that he should return in the evening to his friend. Many of the first persons for rank and talent were assembled to meet him, and nothing was omitted that could testify the high estimation in which he was held. On his departure, his host, and the Abbot of Pontecchio, would have pressed rich gifts upon him; but this high-spirited man, though nearly destitute of the means of proceeding on his journey, absolutely refused to accept them. He left Bologna after a short stay, and proceeded towards Loretto, to perform his vow of pilgrimage, where he arrived wearied and penniless, having utterly exhausted his resources. Chance threw him in the way of Don Ferrante Gonzaga, who had always entertained a sincere regard for him, and who now supplied him with every assistance. His renown, indeed, was so great, that the bare mention of his name caused every one to contend for the honour of receiving him. The governor of the place, and one of the principal

noblemen, as soon as his arrival was made known to them, hastened to offer him all the accommodations in their power, and with them he remained till he had fulfilled his vow, which he did with great devotion, lamenting the sins of his youth with tears of penitence. In a canzone he wrote at this time, he professes that henceforward his muse shall be entirely devoted to sacred subjects.

He then continued his journey towards Rome, and alighted at his friend Scipio's palace, who received and embraced him with all the fervour of their early friendship. His hopes were at first raised by the courteous kindness he experienced from cardinals, princes, and prelates, but in a short time he wrote to his friends at Bergamo, confessing his disappointment, and his fear that he must again resume a courtier's life; "the very name" he says, "I abhor; and I should prefer retiring to some hermitage, so weary am I of courts and the world." Besides the hope of obtaining some settled provision which would enable him to pursue his studies in quiet independence, he greatly desired an audience of the Pope, on subjects relating to his spiritual welfare; his friends, however, fearing that he would weary his holiness by a long detail of his sufferings, delayed, under various pretexts, to procure him the wished-for introduction.

During this time, his *Torrismond*, which had been printed at Bergamo, passed through ten editions in the course of a few months. The fame its author had previously acquired undoubtedly contributed much to its popularity, but it has been ranked by many critics among the best, if not the very best, of Italian tragedies.

Tasso was now much disturbed at hearing that the Duke of Ferrara had remonstrated with Vincenzo on having allowed him to leave the Mantuan state, contrary to the condition on which he had been set at liberty. This appears to have been a fabrication of Alario, the chief officer of Scipio's household, who having taken an aversion to Tasso, on account of his infirmities, his melancholy, and restless habits, hoped by this means to oblige him to return to Mantua; he earnestly implored his friends at Bergamo to prevail on that city to intercede with the duke that his liberty might not be taken from him. "I am reduced" he says, "to ask that as a boon, which is my natural and just right."

He had soon the satisfaction of seeing his beloved friend Scipio decorated with the purple; but he no longer hoped to reap any advantage from his elevation, the intrigues of Alario and others, who were envious of his favour, having much abated the zeal Scipio had hitherto shown in serving him. The arrival of Costantini in Rome, whose uncle had much influence with the Pope, seemed to promise better things. At his suggestion, Tasso wrote some lines celebrating the virtues of this great pontiff, (Sixtus V.) which obtained a favourable notice, presents, and the promise of an appointment; but his evil destiny prevailed—and nothing was done for him.

Being no longer able to maintain himself in Rome in a manner suitable to his condition, he determined on going to Naples, to attempt to recover his mother's portion, and if possible, to obtain a reversal of the decree which confiscated his father's property. He accordingly repaired thither in the spring of 1588, and though the most distin-

guished persons in that city pressed him to become their guest, he preferred taking up his abode in the Convent of Mont' Oliveto. As soon as his arrival was generally known, the convent was thronged with the nobility and literati of Naples, who were eager to become acquainted with so great a poet, and who vied with each other in testifying their esteem for him. Manzo, the Marquis della Villa, was the most ardent of his admirers; his veneration approached to idolatry, and he left no means untried to console him for the persecutions he had suffered, and to procure him every amusement and gratification which could divert his thoughts from painful recollections.

The beauty of the situation of the convent, the salubrity of the air, and the kindness he experienced, soothed his melancholy, and in some degree restored his health. The lawyers he consulted encouraged his hopes of recovering his inheritance, and his mind being now less harassed, and his time more at his own disposal than it had been in the court of Mantua or at Rome, he began to execute a project he had long ago conceived, to remodel his great poem, correct its defects, and obliterate all the eulogiums of the family of Este, for which he had experienced so cruel a return. Manzo, whose opinion he asked, strongly dissuaded him from the undertaking, but he persevered, and had made some progress, when the good fathers of the Convent of Mont' Oliveto expressed an earnest wish that he would celebrate the origin of their order in a poem. The request was sufficiently unreasonable to one occupied as he was, and suffering from illness; but their kindness had so won on his grateful disposition, that he did not hesitate to sacrifice the care of his health, and of his fame, to a compliance with their wish, and soon completed one canto of a poem, entitled "*Il Principio di Mont' Oliveto*," which was published after his death.

The Marquis della Villa made constant efforts to draw him from his retirement; and though Tasso would fain have excused himself, saying he feared to infect others with the melancholy which oppressed him, yet he could not withstand his friend's affectionate desire to divert his sad thoughts, and benefit his health, by change of scene and agreeable society. Manzo often took him to a charming villa by the sea-side; and took pains to collect there such of his friends as, like himself, could appreciate the charms of Tasso's conversation. Among these, the Count Paleno always made one, and soon became so much attached to the poet, that he could not rest until he had extorted a promise from him to accept apartments in his palace. His father, however, the Prince of Conca, an old courtier, scrupled to receive the son of an exile, lest he should give umbrage to the Government: and much altercation arose between him and the Count on this subject. Tasso, whose gentle nature shrunk from the idea of being the cause of such disputes, sought to put an end to them, by accepting an invitation from the Marquis della Villa, to accompany him to Bisaccio, a small town, of which he was the Lord. They remained there the whole of the month of October, and part of November; Manzo seeking, by every means in his power, to amuse and give pleasure to his guest. He thus describes their way of life, in a letter to the Count Paleno:—"Torquato is become a great sportsman; he defies the inclemency of the weather and the rugged-

ness of our country. When the weather prevents our hunting, and during the long evenings, we have music; and he will listen for hours to our Improvisatori, envying them the facility of composition, which, he says, nature has denied to himself. Sometimes we dance, in which he takes great delight; but the greater part of our time is spent in conversing over the fire. We have had much discourse about the spirit which he says appears to him: and I know not what to think of his account."

Of this apparition, the following account is given by Muratori, in his "*Trattato della forza della fantasia humana*:"—"Tasso often asserted that a good spirit appeared to him, and reasoned with him, on the most profound subjects; and when Manzo suggested that it was probably an illusion of his imagination, he replied that his imagination could not suggest things he was totally ignorant of, and such he had heard from his spirit. The marquis continuing to doubt, Tasso added, that, as he could not convince him by argument, he might, perhaps, one day be able to do so by actual experience, and to show him the spirit whose existence he disbelieved. On the following day, as they were sitting by the fire, Tasso fixed his eyes on the window, and remained for some time in a state of abstraction; at length, 'Behold,' he cried, 'the friendly spirit, who is come to discourse with me, and be convinced of the truth of my assertions.' Manzo directed his eyes towards the window, but saw nothing, except the rays of the sun streaming through the glass. While eagerly gazing on the window, he heard Tasso entering into high discourse; and though no other voice reached his ear, he could follow the discussion by what fell from Tasso, whose unusual manner of expressing himself, joined to the lofty subjects which he treated of, filled him with awe, and he dared not interrupt the debate. After some time, the spirit (as it appeared from Tasso's last words) having departed, Tasso inquired of his friend whether his doubts were not now dissipated. He could only reply, that they were much increased, since, though he had heard much that appeared extraordinary, he had not seen the spirit. Tasso did not attempt any explanation; and the marquis, fearing to importune him, changed the discourse." Muratori surmises that his imagination had been excited by the account given of the good genius of Socrates.

When Tasso returned to Naples, the altercation between the Prince of Conca and his son was renewed; and, wishing to cut it up by the root, he declared his intention to go to Rome, in order to obtain the restitution of the books and papers he had left at Mantua and Bergamo, and of which he had not been able to learn any tidings. He left instructions with an advocate to carry on the proceedings he had commenced for the recovery of his inheritance; and, bidding farewell to his friends, and to the worthy monks of Mont' Oliveto, he set out for Rome.

On his arrival, he went to the Cardinal Gonzaga, from whom he received so cold a welcome, that he wrote to the Abbot of the Olivetans, telling him that he wished much for an interview with him, but that the fatigue occasioned by his journey would not allow him to move. The good father, suspecting the true state of the case, went

immediately to him, and conveyed him in a carriage to his monastery of S^{ta} Maria Nuova. Here, though his maladies increased, and he was constantly harassed by a slow fever, the energy of his mind continued unabated; and the state of liberty and repose in which he now found himself, enabled him to undertake the revision of all his works, and to prepare them for publication, hoping by this means to extricate himself from poverty and dependence. With this view, he wrote to Costantini, who was now at Venice, entreating him to continue his good offices, and prevail on that republic to prohibit the printers' usurping, as they had hitherto done, all the profits of his labours. But he could never bring this project to bear. In a letter to Costantino, he betrays how keenly he felt the neglect he experienced, though he says he uses every effort to conceal it; and in another, to Cataneo, he appeals to the judgment of posterity from that of this age, which at first, he says, "flattered me beyond my merits, and afterwards unjustly persecuted me."

This was, indeed, a year of affliction to Tasso. After remaining four months in the convent of the Olivetans, constantly oppressed with illness, and feeling himself burthensome to his kind hosts, he returned to the palace of Scipio di Gonzaga. Here he had, at last, the satisfaction of hearing that his books were restored to him, and that his friend Costantini had entered into the service of Fabio Gonzaga, comptroller of the household of the Duke of Mantua; and he had reason to hope that, by his good offices, he might be restored to the favour of the duke and duchess, which he had forfeited by quitting them. The cardinal soon departed for the baths; and Tasso, whose illness prevented his accompanying him, remained at the mercy of Alario, who (as he says in one of his letters) hated every good man by instinct. From him he not only experienced insolence and neglect, but was at length dismissed from the palace. He writes as follows to Costantini:—"At the time I received your last letter, I was compelled to leave the cardinal's house,—my only crimes being my infirmities and my melancholy. In this excessive heat, suffering from hectic fever, and reduced to extreme weakness by so many months of illness, I had great difficulty in finding a retreat; and even now the owner is unwilling that I should remain. If he will permit me to do so till September, and my malady abates, I shall return to Naples."

In another letter, he confides to Costantini the extreme destitution in which he now was,—having neither money, or even clothes. Costantini represented his sad state to the Duke of Mantua, and that prince immediately gave orders that he should be provided with everything he required, and a hundred crowns to defray the expenses of his journey, if, as the duke earnestly desired, he would return to Mantua. Unfortunately the commission was given to Alario, who, finding him unable to travel, refused to advance him the money; and had he not received a timely succour from his Neapolitan friends, he would have been in danger of perishing through want.

His kind friends, the monks of Mont' Oliveto, again came to his assistance; they took him to their convent, and he remained with them nearly three months, when, finding his malady did not abate,

and fearing to overtax the hospitality of the good monks, he sought shelter—to the eternal disgrace of those who had affected to patronize the greatest genius Italy could boast—in a hospital for Bergamese, which, by a singular coincidence, had been founded by one of his ancestors.

In the course of some months, he received more remittances from his Neapolitan friends, and a hundred and fifty ducats from the Grand Duke of Tuscany, with a courteous invitation to Florence. He would gladly have accepted this, but the season was too far advanced for him to travel, and he, unhappily, allowed himself to be persuaded by Fabio Gonzaga to become again the guest of the cardinal, who had expressed a great wish to that effect. He was here once more subjected to the insolence of the household, and treated with neglect by Scipio himself. It is distressing to think that a friendship so warm and disinterested should have withered in the baneful atmosphere of greatness and ambition! In this painful situation, Tasso received another express invitation from the Grand Duke of Tuscany to come and establish himself at the court of Florence, and replied, that, though scarcely recovered from a long illness, his first wish was to throw himself at the duke's feet, but that he feared to disgust him with the presence of a man "*misero e squallido*." The grand duke, grieved to hear of one he had known and admired in his better days, reduced to so pitiable a state, commanded his ambassador to go and express, in his name, the sorrow he felt for his afflictions. He sent him a present of a hundred crowns, and promised that whenever he was able to undertake the journey, he should be most welcome, and should be provided with the money requisite.

Tasso, surprised at so much kindness and liberality, and contrasting it with the treatment he received from the Duke of Mantua, was led to write with some asperity to Fabio Gonzaga. "If the duke," he said, "intends to bestow on me the means of subsistence, without rendering life odious to me, as it is to great minds when they are despised and insulted, I shall doubtless be grateful to him; but I trust he will remove the doubts I have on this point." This spirited remonstrance, and, perhaps, the anxiety of the grand duke to draw him to his court, produced the most gracious assurances of the Duke Vincenzo's friendly intentions. Tasso could not contain his joy. His only remaining wish was, to recover the favour of Alphonso. "Should that day ever arrive," he writes, "*O me felice!* the bells would ring spontaneously to celebrate such a miracle."

It was at this time (March, 1590) that he composed his celebrated "Reply of Rome to Plutarch," in which he took so much delight, that he wrote to his friend Costantini he was now wholly devoted to a greater Scipio than the cardinal—even to Scipio Africanus. This treatise has been said to equal the best productions of Greece and Rome in learning and eloquence.

In the month of April, 1591, finding his health in some degree improved, he left Rome, and proceeded to Sienna, where he passed the holy-week and the festival of Easter, at the convent of Monte Oliveto Maggiore, partaking in the psalmody and devotional exercises of the fathers with extreme comfort to his harassed mind. It was

here that his meditations on the sufferings of our Lord led him to compose the canzone "*Alma inferma e dolente*," which was preserved in that convent as a precious memorial of his visit. Towards the middle of the month, he reached Florence; and here again took up his abode with the Olivetani, for which fraternity he had a particular affection.

His first object was to obtain an audience of the grand duke, who received him with so much kindness, and demonstrated so much esteem and admiration for him, that he felt, for a time, as if he had exhausted all the malice of fortune.

As soon as his arrival was known, persons of every rank and profession came in crowds to see so illustrious a man. Scipio Amenirato, in his funeral oration, describes, in a lively manner, the sensation his visit produced.* The Florentines seemed resolved, with one accord, to protest, by their conduct, against the bitter censures and disgraceful calumnies which had gone forth from their city against him. Salvati no longer lived, but Bastiano, who witnessed this general enthusiasm, must have rued the day in which he submitted to be the tool of malice and intrigue, and attacked the man to whose merits the grand duke and the whole city now paid eager homage. The Marquis Geraci de Ventimiglia, the first of the Sicilian nobility, signified to Tasso, through the Padre Oddi, the high esteem he felt for him, and his wish that his ancestors, who had shared in Godfrey's enterprise, might be commemorated in the "*Gerusalemme Conquistata*." He requested, at the same time, to know what would be the most acceptable gift he could offer him, as a token of his admiration and regard. Tasso, touched with his kindness, expressed his sense of it in a letter to the marquis, in which, after playfully enumerating many costly gifts which would be ill-bestowed upon him, such as armour, steeds, Turkish slaves, he says that the thing he most covets is a small silver ewer and bason, on a tripod. The marquis immediately sent him one, together with a present of a hundred crowns. He testified his gratitude, in an ode in imitation of Pindar.

Not all the warm sunshine of favour and applause could dissipate the gloom that clouded his mind. His thoughts again turned to Naples, where he hoped to find some relief from the baths and the purity of the air. Costantini pressed him in vain to proceed to Mantua; and he left Florence, in the beginning of September, with valuable presents, and every mark of kindness on the part of the grand duke.

He arrived at Rome in a state of extreme exhaustion, and was

* Tu più volte fusti abbracciato, favorito, donato, e commendato dal gran duca di Toscana; nè città fu di alcun pregio e nome in Italia, che in sentendo tu quivi esser capitato, ciascun uomo che fosse d'alcun conto, non ti visitasse, non t'invitasse non in alcun modo, o più o men ti onorasse; gli amici s'invitavano l'un l'altro, come si fa delle cose maravigliose, di venir a vederti; altri per strada veggendoti passare, accennandoti col dito dicevano questi è il Tasso; e non come se vedesser un uomo nel volto e nella persona fatto come gli altri, ma come se scorgesser per le fenestre degli occhi rilucere l'animo tuo di fuori, il qual di gran vantaggio sopravvanzava gli altri, gioivano di averti veduto, e in ritornarsene a casa il raccontavano chi al padre, e chi a figliuoli, a' fratelli, e alle lor Dame, come se quel giorno a veder cosa mirabile e stupenda si fosser abbattuti.

unable to quit his bed for a fortnight. He wrote from thence to Costantini, describing his sufferings, and the little hope he had of amendment. That true friend had hinted to him that a little economy would save him from the extreme penury to which he was often reduced. Tasso felt the accusation to be ill-founded; and replied, that he could truly affirm he had never sought for those indulgences which his noble birth and the education he had received would have authorized him to pretend to. "My dress," he says, "is hardly befitting my condition. Though almost always ill, I content myself with the plainest food. I seldom indulge in poultry, and have not bought four melons this summer;—my greatest luxury being a preparation of milk and sugar, when I can afford it. If spending money on medicine be an act of extravagance, I confess I have wasted some crowns that way. The money I have laid out in purchasing books I cannot consider as wasted, since I have need of them for my instruction." It is quite true that Tasso wasted no money on luxuries or superfluities; but he was not sufficiently on his guard against his servants and others, who took advantage of his unsuspecting nature, and defrauded him grossly.

At the time of his arrival in Rome, the cardinals were assembled in conclave, to elect a successor to Sixtus V.—Urban VII., who was chosen, only survived his elevation eleven days; and the Cardinal of Cremona, after long debates, was elected in his room, taking the name of Gregory XIV. Tasso, who had always experienced marked favour and kindness from this Cardinal, felt so much joy at his promotion that he seemed instantly restored to health, and wrote one of his finest canzoni on the occasion.

The Duke of Mantua sent his relation, Don Carlo di Gonzaga, to congratulate the new pontiff, and Costantini accompanied him as his secretary. As soon as he arrived, he insisted on Tasso becoming his guest; and both he and the ambassador were lavish in their kindness and attention to him. The duke had again caused a letter to be written to him, to remind him of his promise to return to Mantua. He replied, that his melancholy and infirmities were so great, that he should prefer remaining where he was, if the choice were allowed him; but that he felt bound to obey the duke. In the meantime, he nourished a hope that Gregory would provide for him, so that, as he expressed it, "he should no longer have to beg his bread from first one and then another prince." He accordingly tried to obtain an introduction to him; but either his friends urged his suit coldly, or he was overlooked in the crowd of those who sought an audience of the Pope; and, finding his hopes disappointed from day to day, he passed, as was commonly the case with him, from one extreme to the other, and determined to retire to a convent. He made known his resolution in a letter to Costantini, telling him that he was going to fly from society to solitude, and from turmoil to peace;—that he wished to become a member of the Convent of S^a Maria del Popolo, as the most retired that he could find, and trusted that the good fathers would admit him into their fraternity.

Costantini, to divert him from this sudden resolution, urged him affectionately, if he found himself neglected at Rome, to return with

him to Mantua, where his presence was so much desired, and where he would meet with the respect and esteem due to his merits. He yielded to the persuasions of his friend; and, though weak and ill, and the weather inclement, they set out on horseback. At Viterbo, he was received by the bishop with the utmost kindness and hospitality; and, after resting there some days, proceeded to Mantua, travelling so slowly, on account of his weakness, that the journey occupied a month.

Tasso, who had suffered much from fatigue, was revived by the cordial welcome he received at the court of Mantua; but in a short time his habitual restlessness induced him to wish to return to Rome; and he wrote to that effect to the Cardinal Scipio, with whom he had been reconciled, through the intervention of Costantini.

However, he began to prepare a general edition of his works, and Costantini negotiated for him with the printers at Mantua, Venice, and Bergamo. He composed many pieces, especially one on the genealogy of the house of Gonzaga; and, in spite of the apparent dryness of the subject, found means to enrich it with many poetical beauties; above all, an episode, where he describes, in verses worthy of the author of the *Gerusalemme Liberata*, the descent of Charles VIII. on Italy. But the influence of the humid atmosphere of Mantua on a constitution already so disordered, brought on an illness, from which he suffered during the whole summer of 1591, and he sighed again for the lovely climate of Naples.

The Duke of Mantua having determined to go in person to compliment Innocent IX., who had succeeded Gregory XIV., on his elevation to the papal chair, permitted Tasso to accompany him, as one of his suite, in December, 1591. His old friend, Maurizio Cataneo, who had lately established himself independently in a house of his own, received him; and here he gradually recovered from his malady, and the fatigue of the journey.

At this time the Count of Paleno, now become, by the death of his father, Prince of Conca, hearing that Tasso was returned to Rome, sent one of his gentlemen to invite him, as he expressed it, to come and partake his fortune and his happiness. He went thither accordingly; and the young prince neglected nothing that could make his abode there agreeable to him. The best apartments, richly furnished, were assigned to him; servants were appointed to attend upon him; and, which he prized above all, he was treated by the prince with all the familiarity of friendship, and permitted to dispose of his time as he pleased.

He now resumed the correction of his epic poem, which his illness had interrupted; and had nearly completed it, when the news of the elevation of Cardinal Aldobrandino to the pontificate, under the name of Clement VIII., arrived at Naples. He had formerly evinced much regard for Tasso, who now celebrated his advancement in a canzone superior, perhaps, to that on Gregory XIV. This composition was much admired throughout Italy; the Pope was charmed with it, and gave the author a special invitation to Rome. Two reasons weighed with Tasso against leaving Naples at that time—the law process he was engaged in, and the kindness of the Prince of Conca:

he therefore decided on remaining some months longer. Unfortunately, the prince, having set his mind on the *Gerusalemme Conquistata* being completed under his roof, ordered one of his servants to watch over the manuscript, and on no pretence whatever to suffer it to be taken out of the palace. Tasso discovered this; and, his imagination taking alarm, he complained to the Marquis della Villa of the restraint imposed upon him. Manzo, having ascertained the fact from his own observation, deliberated with Tasso what steps to take; and the affair being arranged between them, he came on the following day, and taking Tasso under one arm, and his manuscript under the other, left the palace, the servant not daring to oppose him, and conducted him to his own house. The prince, when informed of what had happened, dissembled his vexation; and going to the marquis, assured him that, whilst Tasso remained with so dear a friend, he should not feel that he had lost him. This was a great relief to the poet, who feared he might have caused some estrangement between his two friends; and, to his great joy, it was arranged that he should remain with the marquis, where the prince often visited him.

In this abode, situated by the side of the sea, embellished with delightful gardens now blooming with all the sweets of spring, his melancholy abated, his health improved, and he began almost to hope for perfect recovery. Before he had quite finished his emendations of his epic poem, he began one on the *Creation*, at the request of the marquis's mother, who wished him to employ his pen on some sacred subject, and abandoned himself to the composition with the energy which characterised all his undertakings.

In the course of his law process, one of the adverse parties having maintained that Tasso's insanity incapacitated him from succeeding to the property, his advocate appealed (as *Sophocles* is said to have done in his own case) to his immortal poem, demanding of the judges, "*Num illud carmen desipientis videretur?*"

A fresh invitation from the Pope now induced him to leave his cause in the hands of his advocates; and, bidding adieu to his friends, he set out for Rome, April, 1592. In the archives of Capua, his passing through that city is thus recorded:—"Al 26 Aprile, 1592, è passato per questa città il Signore Torquato Tasso, uomo di tanto valore e dotto in ogni scienza, e particolarmente in poesia autore dell' opera intitolata *Gerusalem liberata*, e di altri scritti, che con tanta gloria sua van per le mani di tutti." He was much pressed to remain there, but excused himself, as not being able to separate from his fellow-travellers, and promised to visit Capua on his return. When he and his companions arrived at Mola di Gaeta, they were compelled to halt there, through fear of Marco di Sciarra, a celebrated brigand, who, with numerous followers, overran the whole neighbourhood, pillaging and murdering all who were daring enough to venture in his way. Tasso was extremely annoyed at the delay, and would have proceeded alone, had not his companions prevented him; he wrote from thence to his advocate at Naples.* As soon

* Questa comincia a prender forma di guerra, perchè Marco di Sciarra non vuol disloggiare ed ogni giorno si scaramuccia, e come dicono, con qualche occi-

as Sciarra heard that this illustrious man was at Mola de Gaeta, he sent to offer him hospitality, and undertook to escort him safely to Rome, promising, both for himself and his followers, an implicit obedience to his wishes. Torquato, with many thanks, declined his courtesy; not that he mistrusted the sincerity of his offers, but that his fellow-travellers, feeling that his continuance with them was a protection to them, would not suffer him to go. Sciarra, on hearing this, returned for answer, that, out of respect for so great a man, he and his party would withdraw from that neighbourhood: which they accordingly did. Such is the influence of genius over this enthusiastic people! An adventure, somewhat similar, is related of Ariosto.

The two nephews of Clement VIII. received Tasso on his arrival at Rome with attentions that guaranteed the favour of their uncle. Cinthio Aldobrandino, especially, from that time manifested a sincere friendship for him, which continued till his death; and in his apartments in the Vatican, Tasso was established.

His first object was to finish his *Gerusalemme Conquistata*; and, in gratitude to his new friend, he dedicated it to him. Cinthio, flattered by the attention, exerted himself to remove every difficulty in printing the poem; and it appeared in December, 1593. At first it was very successful; but when the curiosity it had excited was satisfied, it was pronounced by the general opinion to be inferior to the original poem. Tasso, however, himself always steadily preferred it, and wrote a treatise (which, however, he did not live to complete) to prove to the world that their judgment was erroneous. In his zeal for this child of his age, he depreciates his first-born. This treatise is said to be a treasure of science and erudition; but, in spite of his arguments, the *Gerusalemme Conquistata* is now forgotten, and his poem as originally written, retains its popularity, undiminished by time. The Cardinal Scipio de Gonzaga's death happening at this time, much afflicted Tasso, who forgot, as he was wont to do, the unkindness he had latterly experienced. He inquired anxiously of Costantini whether he had made any mention of him in his last illness, and intimates his design to celebrate him in a book on the immortality of the soul. "Ma non so s'io avrò ozio e commodità di farlo." And, in fact, he never proceeded with this scheme.

He now returned to his poem on the Seven Days; and, in the beginning of 1594, had completed the Second Day, and sketched the remaining five, to the great satisfaction of the Pope, and his nephew Cinthio (now become a cardinal), when his health again failed; and, as soon as he had in some degree recovered from an attack of illness, he obtained the Pope's permission to spend the summer at Naples. He chose for his abode the monastery of S. Severino, where he thought he should enjoy more freedom and quiet than in any other spot. Here all his friends hastened to greet him, and to rejoice in his return. The Marquis della Villa was among the first; and it is impossible to describe the pleasure they mutually felt at this meeting. Tasso, wishing to commemorate their constant friendship, had written

mione de' nostri. Laonde l'altra sera questa terra risonava tutta di gridi, e di ululati femminili, perchè a quelli del Castiglione era tocco il primo danno. Io voleva andar innanzi, ed insanguinar la spada dongtami da V. S., ma fui ritenuto.

and sent him, during his absence, his dialogue, "*Dell'Amicizia*," in which Manzo is introduced as the principal speaker. This mark of regard, from one he venerated so much, was highly prized by him, and, if possible, increased his desire to contribute, by every means in his power, to the happiness and comfort of his friend.

The quiet and regular life that Tasso led in this monastery, alleviated his sufferings, though he now entirely abandoned the hope of regaining his health. He continued, however, to employ himself unremittingly in composition.

Though rarely able to leave the convent, where his friends frequently came to him, there were days when an interval of ease allowed him to visit them in return. At the Prince of Conca's, he made acquaintance with his secretary, Marino, who already gave promise of the distinction he afterwards acquired in Italian poetry. He took great delight in the society of Don Carlo Gesualdo, Prince of Venosa, with whom he had contracted a great intimacy two years before. The prince was a celebrated musical composer. Tasso, who had always been passionately fond of music, was never weary of listening to his compositions. Madrigals were at that time much in vogue; and Gesualdo excelled in them. He had often recourse to Tasso, who wrote above thirty of these small pieces for him; nine of them are printed in a collection of the madrigals of the Prince of Venosa, printed at Genoa, in 1613. Gesualdo was now on the point of marriage with a princess of the house of Este; and wished Tasso, to whom he was much attached, to accompany him to Ferrara. He himself much desired it; but the implacable duke refused to receive him. Perhaps the omission of the praises of the family of Este in his *Gerusalemme Conquistata* had not a little increased his rancour. Tasso, however, in spite of the cruel treatment he had experienced, continued attached to this prince to the last moment of his life. A few months before his death, he wrote to him, in affecting terms, requesting his forgiveness, and saying that his displeasure gave him more uneasiness than anything else on earth;* this, too, at a time when the favour of the Pope, the recovery of his inheritance, and, above all, the conviction of his approaching end, forbid all suspicion of any interested motive. Scraffi justly observes that such an instance of devoted attachment and gratitude is, perhaps, without a parallel.

When Tasso had been some months at Naples, the Cardinal Cinthio, becoming impatient for his return, formed a project of reviving for him the ceremony of the triumph at the Capitol, which had been disused since the time of Petrarch; and the Pope, at his request, readily made a decree to that effect. Tasso, to whom the cardinal

* Se le cose passate potessero tornare in dietro, niuna n'eleggerei più volentieri che d'aver perpetuamente servita V. Altezza Serenissima. Ma poichè è impossibile correggere il passato, ch'è molto, in quel che m'avvanza dell'avenire ch'è brevissimo spazio, mi guarderò più dalla disgrazia de V. Altezza, che d'alcun' altro. Questo è stato molti anni il mio proponimento, sebben molto impedito, e mal recato ad effetto.

Di nuovo la supplico che m'abbia compassione, e prego Iddio con animo devotissimo, che mi conceda il suo perdono e quel de V. A. serenissima. Da Roma il dì x Dicembre, 1594.

hastened to announce the intended honour, felt, at first, disposed to decline it; but the advice of his friends, and his fear of giving pain to Cinthio, who pleased himself with the idea of seeing his friend enjoy the distinction so justly his due, prevailed over his reluctance. In the melancholy and affectionate leave he took of Manzo, he betrayed his forebodings that he should see him no more, saying that he was, indeed, going to Rome, but that he felt he should arrive there too late for the promised ceremony.

At Rome, he was received without the gates by an immense concourse of people, who conducted him to the Vatican, thus anticipating the honours of his triumph. The two young cardinals presented him to the Pope, who, after expressing his high sense of his genius and his merits, ended by saying, "You will bestow as much lustre on the crown we offer you, as that crown has conferred on those who have heretofore worn it."

* The ceremony would have taken place immediately; but, as the winter was now far advanced, and the weather cold and rainy, the Cardinal Cinthio wished that it might be postponed till the spring, being desirous that it should surpass every former one in splendour, and that the whole people might witness the solemnity.

During the winter Tasso's health continued to decline. In his short intervals of ease, he employed himself on his poem of "The Seven Days." Ingegneri, with whom he had been so justly displeased for printing his *Gerusalemme Liberata* without his consent, had sought and obtained his forgiveness, (always readily granted,) and had rendered him much assistance in printing his *Gerusalemme Conquistata*. He was now assiduous in his attentions to him, writing from his dictation, and carefully collecting the lines which Tasso, as was his custom, wrote on detached pieces of paper. To his care we owe the fragment of this poem, which, though imperfect, is still a precious production, and which would, probably, never have seen the light but for him.

The Pope, immediately on Tasso's arrival, granted him an annual pension of a hundred ducats; and he had soon the satisfaction of hearing that his lawsuit was terminated, his opponent having agreed to pay him two hundred ducats annually, besides a considerable sum of ready money. Thus, at last, he found himself in possession of the independence for which he had so long sighed, and the fame which had been the object of his youthful ambition. Almost at the same moment death approached, as if to show the vanity of all earthly objects of desire, and to convey him to that better world, where his humble faith and christian virtues had laid up for him a heavenly inheritance, and an unfading crown.

Tasso's weakness continually increased, and in April, 1595, the month which had been fixed for his coronation, feeling that he had not long to live, and wishing to devote his thoughts henceforth entirely to religion, he begged to be allowed to retire to the Convent of S. Onofrio. The Cardinal Cinthio, deeply grieved, consented to his request, and conducted him thither with a special recommendation that nothing should be wanting to his comfort and solace. When he arrived at the gate of the convent, a heavy storm of wind and rain prevailing at the time, the prior and monks, surprised at the sight of

the cardinal's carriage in such weather, came forth to meet him. Alighting with much difficulty, Tasso told them he was come to die amongst them. They received him with the utmost tenderness, and tried to cheer his drooping spirits; but he was convinced that his end was approaching, and felt that it was now time to prepare his best friend, his faithful Costantini, for the loss he was soon to experience. I will not attempt to translate the affecting letter he wrote him on this occasion.*

On the 10th of April, he was seized with a violent fever. The Cardinal Cinthio watched over him with the affection of a brother; the Pope sent his own physician to attend him, but nothing could arrest the progress of the disease, and on the seventh day his life was despaired of. The news spread universal gloom through the city, and the gates of the convent were thronged with anxious inquirers. Cisalpini, his physician, thought it his duty to announce to him that his last hour drew nigh, on which Tasso embraced him, thanking him for the welcome intelligence; and, raising his eyes to heaven, poured forth his humble gratitude for that mercy which after his stormy passage through life, was now bringing him safely into the haven of eternal rest. From that hour he would hear no more of terrestrial fame, but passed his time in prayer and meditation on those heavenly joys he hoped soon to partake. He had ever, but especially since the commencement of his misfortunes, lived in holiness and habitual communion with his Redeemer, and it was therefore an easy task to collect his thoughts for his last duties. He confessed with humble contrition, and on the following day requested to be carried into the chapel, where he received the Holy Sacrament. When brought back to his chamber, being asked where he would be buried, he replied in the church of S. Onofrio; and to a request that he would dictate some inscription for his tomb, and give instructions for the disposal of his property, he replied with a smile, that he had little to leave, and that a simple stone would suffice to cover him. He afterwards, however, desired that his writings, and all that he possessed, might be given to his kind patron the Cardinal Cinthio, with the exception of a small table containing his portrait and a crucifix elaborately carved, presented to him by the Pope. The former he desired might be sent to the Marquis della Villa; the latter, he bequeathed to the Church of S. Onofrio.

* Che dirà il mio Signor Antonio quando udirà la morte del suo Tasso? E per mio avviso non tarderà molto la novella, perchè io mi sento al fine della mia vita, non essendosi potuto trovar mai remedio a questa mia fastidiosa indisposizione sopravvenuta alle molte altre mie solite, quasi rapido torrente, dal quale senza poter avere alcun ritegno vedo chiaramente esser rapito.

Non è più tempo ch' io parli della mia ostinata fortuna, per non dire dell' ingratitudine del mondo, la quale ha pur voluto aver la vittoria di condurmi alla sepoltura mendico; quando io pensava, che quella gloria, che malgrado di chi non vuole, avrà questo secolo da' miei scritti, non fosse per lasciarmi in alcun modo senza guiderone. Mi sono fatto condurre in questo Monasterio di S. Onofrio, non solo perchè l'aria è lodata da medici più che d'alcun altra parte di Roma, ma quasi per cominciare da questo luogo eminente, e colla conversazione di questi dotti Padri, la mia conversazione in Cielo.

Pregate Iddio per me: e siate sicuro che siccome vi ho amato ed onorato sempre nella presente vita, così farò per voi nel'altra più vera, ciò che alla non finta, ma verace carità s'appartiene; ed alla Divina Grazia raccomando voi e mi stesso.

Seven days he continued in the same holy frame of mind. The day before his death he desired again to receive the Eucharist, which, as he could no longer rise, was brought to his room. As the prior approached with it, he exclaimed, "Expectans expectavi Dominum," and then received it with so much devotion, that the bystanders felt it was to him a sure token of his approaching bliss. Extreme unction was now administered, and he expressed his confidence that Divine assistance would support him in the last struggle, and the assaults of the enemy.

The Cardinal Cinthio, hearing from his physician that he had but a few hours to live, hastened to procure for him the papal benediction. Clement was much affected, and sighing deeply, granted him plenary indulgence, and remission of his sins. Tasso, to whom the cardinal bore this last testimony of the Pope's regard, received it with gratitude and humility, saying, he trusted it would secure to him the glories of heaven. To a question from the cardinal, whether he had any further directions to give, he replied, that he wished much that every copy of his works should be committed to the flames; that he knew this would be difficult, but he thought not impossible. This request, arising probably from remorse at having too eagerly sought for earthly renown, he repeated with so much earnestness, that the cardinal, unwilling to pain him by a refusal, replied in such a manner as to lead him to think it would be complied with. Tasso expressed his joy, saying, that now, since the goodness of the Pope and the cardinal had left him nothing further to desire on earth, he would spend his last moments alone with his confessor and his crucifix. The Cardinal Cinthio, unable to restrain his tears, retired from the room, which no one was suffered to enter but some of the fathers, who continually recited psalms, and to whom he occasionally spoke of his Redeemer's mercy and love. Towards morning he pressed his crucifix to his breast, and began to repeat the words, "In manus tuas, Domine"—his spirit fled as he uttered them; and thus ended his short but glorious life on earth, the 23d of April, 1595, having lasted little more than fifty-one years.

The Cardinal Cinthio, unable to endure the thought that the promised tribute to his genius should be withheld, gave orders that the corpse, decorated with a toga, and crowned with laurel, should be carried through the city, followed by the whole of the Palatine court, the household of the two cardinals, and a great concourse of the nobility and literati. Every one crowded to take a last look of him who was the ornament of his age. Artists vied with each other in tracing his lineaments, and these portraits were eagerly bought up. He was interred the same evening in the Church of S. Onofrio. The Cardinal Cinthio declared his intention of dedicating a magnificent monument to his memory, and proposed that funeral orations should be spoken in his praise at the time of its erection; many were accordingly prepared, but the cardinal, after the first burst of grief, became occupied with other cares, especially some domestic misfortunes, and to the surprise and disappointment of every one, not even a stone marked the place of this great poet's sepulture. The Marquis della Villa, coming to Rome some years afterwards, would have raised a

monument to his friend, but the Cardinal Cinthio refused to allow any one to perform an office which he said especially belonged to himself; and Manzo was obliged to content himself with requesting the monks to place a small tablet to point out where he lay, which was accordingly done. It bore this simple inscription:—

D. O. M.
TORQUATI TASSI
OSSA
HIC JACENT.
HOC NE NESCIUS
ESSES HOSPES
FRATRES HUJUS ECCL.
P. P.
MD.CI.
OBIIT ANNO MD.XC.V.

Eight more years passed away, and the Cardinal Cinthio still delayed to fulfil his intention, when the Cardinal Bonifazio Bevilacqua, a Ferrarese, erected a handsome monument, surmounted with the bust of the poet, which is still to be seen in the Church of S. Onofrio. This convent also possesses another valuable bust of him, from a cast taken after death. Other public monuments have been erected to him. A colossal statue at Bergamo, another at Padua. The first was executed at the expense of Marc Antonio, the editor of a posthumous edition of his works; the second, at that of young students, who, as the inscription records, gloried in being educated in the same university which had produced so illustrious a man.

Scrassi mentions several portraits of him. The most valuable is the one painted during the latter years of his life, by Zuccherò, for the Cardinal Cinthio. It is probably at Bergamo. There are others in private collections in that city, and one in the great council-hall, amongst those of illustrious Bergamese. At Rome there are two, one painted from nature when he was in the prime of life, and another taken partly from that, and partly from the bust in the library of S. Onofrio.

There is also one at Paris, rendered interesting from the circumstances under which it was obtained. This portrait was at Sorrento, in the house where Tasso was born, and which is still inhabited by the descendants of his sister Cornelia. When the French army, under Marshal Macdonald, took possession of the kingdom of Naples, Sorrento having resisted, was taken after a siege of eight days. The Marshal being apprised by M. Abrial of the existence of this house, saved it from pillage; and the family, full of gratitude, offered him the most precious treasure it contained, this portrait of Tasso. It was presented by him to M. Abrial, with whom the idea of this homage to the memory of the illustrious poet originated. It appears to be a copy of the portrait by Zuccherò.

Tasso was much above the ordinary height. He was naturally fair, and sickness and suffering had rendered him pale. His head was large, his forehead high, open, and bald; the expression of his

large blue eyes was serious, but sweet and gentle; he often raised them to heaven, whither his thoughts habitually turned. His cheeks were thin, his mouth of the form termed by the Italians *leonine*; teeth white and even; he seldom smiled, and never laughed; his voice was clear and sonorous, but he spoke slowly and with a slight hesitation. Though his height was so great, he was well proportioned, and excelled in all manly and chivalric exercises; in a word, his whole person and demeanour proclaimed him at once to be no ordinary man.

His moral qualities far surpassed his personal advantages. His truth, candour, and gentleness, his freedom from every base and sordid passion, his attachment to his friends, his temperance, and the purity of his life, commanded the respect and affection of all who had hearts capable of appreciating such excellence; but his chief characteristic was piety, it moulded his soul to that sublime spirit of patience and forgiveness, which, as we have seen, was proof against treachery, ingratitude, and tyranny, and testified him to be the true disciple of the Master in whose steps he trod.

If his high spirit approached to pride, he never failed in that respect to others which he exacted from them. We cannot help admiring the manner in which he maintained the dignity of misfortune during his long captivity, and can hardly blame the reluctance with which in his prison he yielded to the entreaties of Scipio di Gonzaga, and wrote an apology to one of the first nobles of Ferrara, for some words dropped in a moment of despair: adding, that he was ready to give him every satisfaction in the power of a man, who was resolved to die, rather than to do anything unworthy of his former character.

In his dress, he was always simple but neat; he constantly wore black, in an age when magnificence and variety of colour were studied. It is said he never possessed more than one suit at a time, which on leaving off he gave to the poor. In company he was reserved, grave, and silent; but in a chosen circle of friends, and especially in the society of accomplished women, he became animated, and could converse with liveliness and wit. Many repartees have been attributed to him—some were current long before his time. A few appear to be undoubtedly genuine, of which the following may be taken as a specimen. Some Neapolitan gentlemen were discussing before him which was the finest stanza in his poem; a bystander, wishing to put himself forward, interrupted them to ask which was the finest line in Petrarch,—

— “Infinita è la schiera degli sciocchi,”

replied Tasso.

In his latter days at Rome, a young Milanese nobleman, adorned, as was then the mode, with several gold chains about his neck and attached to his girdle, seeing him for the first time, asked, loud enough for him to hear, whether that was the great poet who had been mad. “The same,” said Tasso, “but, as you see, I have no longer occasion to wear a single chain.” On another occasion, some one remarked his profound silence, saying it was a sign of madness (*follia*). Tasso,

who overheard him, observed, that a fool was never able to hold his tongue. The point in each of these anecdotes is increased by the same word signifying in Italian a fool and a madman.

Of his compositions it is not my design to speak; his singular wish for their destruction must have arisen either from partial aberration of mind, or designed as an expiation for his thirst for fame; for it would be difficult to point out an author who could more justly lay claim to the praise of having written

"Few lines which dying he need wish to blot."

Such was the great man of whose character I feel I have given but an imperfect idea: may the contemplation of it lead us to shun the rocks on which his earthly happiness was wrecked, and stimulate us to steer our course by that Divine light which guided him, after all his sufferings,

"to the shore,
Where tempests never beat, or billows roar!"

NOTICES OF BOOKS.

Waverley Novels. Abbotsford Edition. Edinburgh: Robert Cadell. London: Houlston and Stoneman. 1843. Vols. IV. and V. royal 8vo.

PERHAPS the great defect of illustrated books is that which in fact insures their popularity—the regular issue in a serial form. It is next to impossible to get ready, week by week, and month by month, such immense works as that which we are announcing: and yet, impossible or not, it is done. To find fault, therefore, with this or that illustration, to detect an antiquarian blunder here and there, or to call attention to faulty drawing or bad engraving, or inadequate sentiment, is hardly a fair way of giving an account of this edition. It must be viewed as a whole, and as such we think it very successful: it gives, in the general, a more living idea of Scott than any other publication with which we are acquainted; although in saying this we are not at all insensible to the dangers which, on more sides than one, press upon us, as arising from these illustrated editions. They,—and in saying this we allude to all parties concerned, draftsmen, engravers, and editors,—become, and must become, mechanical; they have pledged themselves to give so much illustration per week, and they must keep faith with the public: hence quality is sacrificed to quantity; and we suppose that St. Ronan's Well will be as profusely illustrated as Ivanhoe. This is the great fault of our illustrators: it is that they are unnatural. Nature does not present a Claude or a Turner at regular intervals of alternate milestones, and we have yet to learn why illustrations should not rather accompany the story than the pages. So with the professional illustrator: he is constantly reproducing himself; and how it

is that Harvey, for example, one of the cleverest artists of the day, and one to whom wood-engraving is most indebted, can now draw at all, is the puzzle. He has worked himself out: Knight's Arabian Nights would have ruined any artist; and some of our most promising illustrators, such as Franklin, are in a fair way of ruining themselves also by the fatal facility of these illustrations. If all parties concerned would give themselves time, if they would draw fairly, cut fairly, and print fairly, English wood-engravings would be, as they might be, matchless; as it is, occasional excellences only make us the more sensible of the inherent vice of the present system. It is an improvement, certainly, and a marked one, on the cheap flashy steel-engravings, which a few years ago issued in such portentous numbers from the Messrs. Finden's manufactory.

Indeed, as we have repeatedly said, we desire rather accurate copies of antiquarian facts than idealisms of the progress of the scene; at least, if we are to have these, and if they are to be of the least value as *illustrations*, they ought to be first-rate. Common-place faces and groups,—the hero or heroine appearing, perhaps, as five or six different persons in the course of the same tale,—will not do, and we at once wish ourselves rid of the whole set. We should not despair of seeing a good series of illustrations even of this kind if on each novel *one good artist* were employed to depict all those scenes in which the principal characters appear, and if one wood-cutter were employed to engrave his designs. The landscape-scenery,* again, ought to be done by another set of hands, the antiquarian matters by a third, and so on. We should respectfully suggest some such arrangement to the Publishers, for we are sure that they are more likely to stamp a really permanent value on the Abbotsford edition on this plan than on any other. One *Couvre-feu*, such as that at p. 406 of *Ivanhoe*, or a few tilting-spears, as at p. 446, are worth a thousand such drawings as *Front de-Bœuf*, and the *Jew* at p. 514. What we most want are illustrations such as many which have been produced in Knight's excellent *Old England*, outlines from St. Ethelwold's *Benedictional*, and the *Bayeux Tapestry*, and other publications in the *Archæologia*. Contemporary illuminations, the true source of knowledge, have not been made the most of in the Abbotsford *Waverley*; and where they have been used, we regret to say it, they have been spoiled. Thus Mr. Kearney, p. 418, has access to a contemporary MS. containing an illumination of a Saxon bed-room; then what we want is an exact copy of this illumination in outline, not an artistic "composition" derived from it; so of the *Tournament*, by Dickes, from a drawing in the British Museum, p. 441. It is very pretty, in the way of drawing, light and shade, and so on, but an honest copy of the distorted coarse original is what we want. At p. 471 there is a vignette of St. Hubert "from an old print," which it is not, except in a very distant way. Let any one recall Albert Durer's St. Hubert, with its

* There is of course no reason why *this* department should not be altogether satisfactory, if only a moderate degree of care be taken. We do not desire to be over-critical, but we recently remarked a wood-cut of a Scottish scene, which, if our memory does not fail us, was extremely incorrect.

massy lines, stiff outline and flat surface, and then compare it with the modern "improvement." In the Abbot there are three or four copies of details connected with St. Cuthbert, one especially at p. 348, which are admirable examples. *O si sic omnia!* Raine's excellent outline of the standard-bearer of Durham Abbey, p. 353, is rather too—fine. We have much more sympathy with some beautiful sketches of Sherwood scenery, which we think highly successful in the *Ivanhoe*; and throughout the fifth volume there are many of the details of Melrose, its corbels and canopies, its seals and charters, which are highly curious and valuable.

We have said so much of the illustrations of this edition, which, with whatever drawbacks, is a very noble and splendid work, and one which we heartily recommend, that we have left ourselves no space to allude, according to our custom, to the novels themselves contained in these two volumes. We scarcely know of what it is a sign, but *Ivanhoe* seems rather to go off in interest, while the Abbot very much increases; perhaps because the former has obtained its character for a quality in which we now find it eminently deficient, as faithfully representing the scenery and manners of the twelfth century: and still more because it gives a picture so absurdly unfaithful of the state of the Church in Cœur-de-Lion's reign. It is as vulgarly and ignorantly black as Exeter Hall orators choose to represent it: there is not a single respectable ecclesiastic in the tale: and while Friar Tuck may be historical, no Abbot of Fountains or of Rivaux, we verily believe, ever gave occasion for the rosy prior of Jorvaulx. What we complain of is the gross one-sidedness of *Ivanhoe*. Not so with the *Monastery*; it is surprising—and it has been useful in quarters otherwise inaccessible—how generally fair a picture this tale presents of the state of the monastic bodies at the Reformation. Here are none of Burnet's lies dressed up in a tempting form. Scott had read too much—though his learning has had quite its full estimate—to commit himself to this view; and Eustace is a character as historically true as poetically beautiful; and it was something before the time when Julian Avenel was brought forward by Scott as the type of the first suppressors of the Abbeys.

"To me the new doctrine is recommended, because it flings off all those sottish dreams about saints and angels and devils.—No more masses and corpse-gifts—no more tithes and offerings to make men poor—no more prayers or psalms to make men cowards—no more christenings and penances, confessions and marriages." P. 183.—"Know I not that your sect rose by bluff Harry Tudor, merely because ye aided him to change *his* Kate; and wherefore should I not use the same Christian liberty with *mine*?"—P. 186.

The comfortable teaching of Luther and Melancthon on these matters soon spread; but it was more than sagacity in Scott to see this twenty years ago.

Corruptions of the Church of Rome, &c., by BISHOP BULL: to which is added, Differences and Agreements between the Roman Catholics and the Church of England, by BISHOP COSIN. With a Preface and Notes, by THOMAS P. PANTIN, Rector of Westcote, &c. S. P. C. K., 67, Lincoln's Inn Fields. 1839.

[See the CHRISTIAN REMEMBRANCE, July, 1844, p. 88.]

MR. PANTIN, the Editor of the S. P. C. K. edition of Bull and Cosin, has written a letter to the *Record*, on our last month's review of this work, which demands some notice at our hands. And, first, however seriously this matter implicates some unknown, yet most influential, member of the Tract Committee, Mr. Pantin has disavowed, with an honourable alacrity, any personal and editorial share in the mutilations of Cosin's Tract, which we have detected. He was "wholly ignorant of the omissions and alterations, until pointed out to him by a friend;" he "furnished the Society with the edition of Bull and Cosin, printed at London in 1708;—this edition, he supposed, would have been followed throughout." (*Letter to the Record.*) In its most unmitigated form we therefore transfer the sole and undivided responsibility of the serious mutilations in the S. P. C. K. reprint, which Mr. Pantin neither defends nor denies, upon the Tract Committee. The S. P. C. K. Committee employ an editor—that editor furnishes a genuine copy of Cosin—he trusts to the honour of the parties to see his book safe through the press, and somebody, without consulting the editor, and without a single word of caution, silently and most dishonestly corrupts, on grave questions of doctrine, the text, now the joint property of author and editor; and for eight years this corrupted book goes forth as genuine; and so ignorant is everybody of a transaction, which is as immoral and flagitious as anything which can be conceived, and we trust unparalleled in literary history, that the Society, in the person of their Standing Committee, have been betrayed into the perilous indiscretion of quoting this very book as a proof of the trustworthiness of their recent reprints. Well may we now talk of "*late doctrinal changes*;" well may a just suspicion attach to every book issued from Lincoln's Inn Fields, when a case like this—and one so recent, and one so plainly implicating the present rulers, as well as proving their bias—is proved. But however comfortably Mr. Pantin may dispose of the moral charge, as affecting him, still, as an editor, he is seriously implicated; for what right has any editor to delegate to others the duty of revising his final proofs? If Mr. Pantin had exercised proper caution, this sad affair, which so much compromises his literary character, and disgraces the S. P. C. K., could not have occurred.

And so with reference to the punctuation of Article XIV. of Bishop Cosin's "Agreements." The edition of 1708 may have been printed as the present S. P. C. K. reprint has it, which is Mr. Pantin's plea: but Mr. Pantin ought to have known that there are *three** old editions of Bishop Hicckes's controversial letters: as an editor, he

* There may be more. Cosin's Tract has been recently reprinted by Painter.

ought to have collated them all; as a theologian, he ought to have been aware that the punctuation of his edition was sheer nonsense; and if he had looked to the edition of 1727, as he was bound to do, he would have found the true punctuation, which we have restored.

Lastly, he asks for proofs that his reprint of Bull is "unfairly done." We will give a satisfactory proof of our assertion. At p. 73 of his reprint, Mr. Pantin gives a reference to Bramhall, without acknowledging that Dr. Burton (p. 295) had made it before him, although he, Mr. P., quotes Burton's references in almost every page. So at p. 71, the reference to Turner's History of the Anglo-Saxons seems to be Mr. Pantin's by the form of his note: this is also Burton's (p. 293), and unacknowledged. Mr. Pantin's commas of quotation should have reached a line further, to have been honest. And throughout the reprint to take Bull's references, and mix them up with his own, without distinguishing the separate contributions by the ordinary editorial [], we think signs of an "unfair" editor; but our notions and those of Mr. Pantin upon editorial fairness seem to differ. Our standard certainly is higher than any recognised in Lincoln's Inn Fields. And to talk of "the summ of Thomas Aquinas," p. 34; to quote "Usher, *ibid.*, Crakanthorpii, *ibid.*," p. 46; "Benaventure," p. 37; "Forbesii Instruct. Historia Theologic." p. 32; "Dr. Basier," p. 89, &c., are not proofs of extraordinary editorial skill and diligence. Mr. Pantin has challenged us to these details: we are bound, therefore, to show, with whatever tediousness, that his edition of Bull (notes included) is "badly done, and unfairly done." And here we take leave of Mr. Pantin; warning his employers not to fasten, as they seem disposed to do, the disgrace of their undenied and undeniable mutilations upon the late Mr. Rose. Mr. Rose might have engaged Mr. Pantin; Mr. Rose was a member of the Committee in 1835-6; but *hints and insinuations* shall never persuade us that Mr. Rose, knowingly and maliciously, falsified the text of Bishop Cosin, and made that prelate say what he never did say—which is the plain state of the case—or winked at any such dishonourable transaction. To be sure, Mr. Rose cannot defend himself: which will, of course, account for anything.

Mind amongst the Spindles. A Selection from the Lowell Offering, a Miscellany wholly composed by the FACTORY GIRLS of an American City, &c. London, Charles Knight. 1844.

MR. DICKENS, in his "American Notes," called attention to the "Lowell Offering;" and delivered himself of the following eulogium on it:—

"Of the merits of the 'Lowell Offering,' as a literary production, I will only observe, putting entirely out of sight the fact of the articles having been written by these girls after the arduous labours of the day, that it will compare advantageously with a great many English annuals. It is pleasant to find that many of its tales are of the mills and of those who work in them; they inculcate

habits of self-denial and contentment, and teach good doctrines of enlarged benevolence. A strong feeling for the beauties of nature, as displayed in the solitudes the writers have left at home, breathes through its pages like wholesome village air; and though a circulating library is a favourable school for the study of such topics, it has very scant allusion to fine clothes, fine marriages, fine houses, or fine life. Some persons might object to the papers being signed occasionally with rather fine names, but this is an American fashion. One of the provinces of the state legislature of Massachusetts is to alter ugly names into pretty ones, as the children improve upon the tastes of their parents. These changes costing little or nothing, scores of Mary Annes are solemnly converted into Bevelinas every session."—Pp. xii. xiii.

In truth, this "Lowell Offering" is a phenomenon more wonderful than any other American one of which we have heard; beside which, the spread of her population, and all their displays of forest-clearing, territory-extending energies, sink into insignificance. That *bonâ fide* factory girls, who work twelve hours of every day, should have the will or the strength to write at all, and then that what they write should exhibit reading, and be fit for publication, is something beyond measure marvellous. Yet here is the account extracted from Mr. Knight's Introduction to the volume now before us:—

"In October, 1840, appeared the first number of a periodical work entitled 'The Lowell Offering.' The publication arose out of the meetings of an association of young women called 'The Mutual Improvement Society.' It has continued at intervals of a month or six weeks, and the first volume being completed in December, 1841, was published with the title and motto on the following page. A second volume was concluded in 1842. The work was under the direction of an editor, who gives his name at the end of the second volume,—Abel C. Thomas. The duties which this gentleman performed are thus stated by him in the preface to the first volume:—

"The two most important questions which may be suggested shall receive due attention.

THE LOWELL OFFERING :

A REPOSITORY OF ORIGINAL ARTICLES,
WRITTEN EXCLUSIVELY BY FEMALES ACTIVELY EMPLOYED IN THE MILLS.

'Full many a gem of purest ray serene
The dark, unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.'

"1st. Are all the articles, in good faith and exclusively, the productions of females employed in the mills? We reply, unhesitatingly and without reserve, that THEY ARE, the verses set to music excepted. We speak from personal acquaintance with all the writers, excepting four; and in relation to the latter (whose articles do not occupy eight pages in the aggregate) we had satisfactory proof that they were employed in the mills.

"2nd. Have not the articles been materially amended by the exercise of the editorial prerogative? We answer, THEY HAVE NOT. We have taken *less* liberty with the articles than editors usually take with the productions of other than the most experienced writers. Our corrections and additions have been so slight as to be unworthy of special note."—Pp. vi.—viii.

The compositions bear strong marks of genuineness, and very sweet and true they are, on the whole, though of course they are full of indications that "New England" is no Catholic England. Here is some verse, which scarcely requires the indulgence which we might suppose due to the verse of a factory girl.

FANCY.

- " O swiftly flies the shuttle now,
Swift as an arrow from the bow ;
But swifter than the thread is wrought,
Is soon the flight of busy thought ;
For Fancy leaves the mill behind,
And seeks some novel scenes to find.
And now away she quickly hies—
O'er hill and dale the truant flies.
Stop, silly maid ! where dost thou go ?
Thy road may be a road of woe :
Some hand may crush thy fairy form,
And chill thy heart so lately warm.
' O no,' she cries in merry tone,
' I go to lands before unknown ;
I go in scenes of bliss to dwell,
Where ne'er is heard a factory bell.'
- " Away she went ; and soon I saw,
That Fancy's wish was Fancy's law ;
For where the leafless trees were seen,
And Fancy wished them to be green,
Her wish she scarcely had made known,
Before green leaves were on them grown.
She spake—and there appeared in view,
Bright manly youths, and maidens, too.
And Fancy called for music rare—
And music filled the ravished air.
- " And then the dances soon began,
And through the mazes lightly ran
The footsteps of the fair and gay—
For this was Fancy's festal day.
On, on they move, a lovely group !
Their faces beam with joy and hope ;
Nor dream they of a danger nigh,
Beneath their bright and sunny sky.
One of the fair ones is their queen,
For whom they raise a throne of green ;
And fancy weaves a garland now,
To place upon the maiden's brow ;
And fragrant are the blooming flowers,
In her enchanted fairy-bowers.
- " And Fancy now away may slip,
And o'er the green-award lightly skip,
And to her airy castle hie—
For Fancy hath a castle nigh,
The festal board she quick prepares,
And every guest the bounty shares,—
And seated at the festal board,
Their merry voices now are heard,
As each youth places to his lips
And from the golden goblet sips
A draught of the enchanting wine
That came from Fancy's fruitful vine.
- " But, hark ! what sound salutes mine ear ?
A distant rumbling now I hear.
Ah, Fancy ! 'tis no groundless fear,
The rushing whirlwind draweth near !

Thy castle walls are rocking fast,—
 The glory of thy feast is past ;
 Thy guests are now beneath the wave,—
 Oblivion is their early grave,
 Thy fairy bower has vanished—fled :
 Thy leafy trees are withered—dead !
 Thy lawn is now a barren heath,
 Thy bright-eyed maids are cold in death !
 Those manly youths that were so gay,
 Have vanished in the self-same way !

“ O Fancy ! now remain at home,
 And be content no more to roam ;
 For visions such as thine are vain,
 And bring but discontent and pain.
 Remember, in thy giddy whirl,
 That I am but a factory girl :
 And be content at home to dwell,
 Though governed by ‘ a factory bell. ’ ”—FIDUCIA.

—Pp. 181, 182.

And now what shall we say to all this ? That the condition of the Lowell Factory Girls is not what we should prescribe for them ; that the following picture given by Miss Martineau is not quite so charming to us as it is to her, we cannot deny.

“ My visit to Lowell was merely for one day, in company with Mr. Emerson’s party,—he (the pride and boast of New England as an author and philosopher) being engaged by the Lowell factory people to lecture to them, in a winter course of historical biography. Of course the lectures were delivered in the evening, after the mills were closed. The girls were then working seventy hours a-week, yet, as I looked at the large audience (and I attended more to them than to the lecture) I saw no sign of weariness among any of them. There they sat, row behind row, in their own Lyceum—a large hall, wainscoted with mahogany, the platform carpeted, well lighted, provided with a handsome table, desk, and seat, and adorned with portraits of a few worthies ; and as they thus sat listening to their lecturer, all wakeful and interested, all well dressed and lady-like, I could not but feel my heart swell at the thought of what such a sight would be with us.”—*Introduction*, pp. xvii. xviii.

We say this has not all the charms for us that it has for Miss Martineau. But still the whole matter is pregnant with instruction. “ What man has done—man may do,” which, we suppose, implies that what factory girls have done—factory girls may do. There is deep reproach to us in the condition of our operatives ; and Mr. Knight, by the publication of the volume now before us in his *Weekly Series*, has put it in the power of every one to see it. We have here irresistible evidence that the condition of operatives need not be the dark, gloomy, monotonous thing, which we have made it ; that they need not be excommunicated from Beauty, Feeling, and Imagination. If grace, refinement, and intellectual zeal, such as is here before us, could be displayed amid the disadvantages of a cold and heretical religion, what might not be effected by the noble objects, and high transporting associations of the Catholic Church ?

"The Ancient Liturgy of the Church of England, according to the Uses of the Sarum, Bangor, York, and Hereford, and the Modern Roman Liturgy, arranged in Parallel Columns," by Mr. Maskell, (Pickering,) is a work which we mention with unqualified approbation. Its least merit is its splendid typography, which, though the finest specimen which we have seen of the beautiful Chiswick press, would have pleased us better had it been in the noble black-letter of those rarest of rare books, the printed Missals, preserved in the Bodleian Library. It is much that Mr. Maskell has confined the term "Liturgy" to the service of the Sacrifice of the Eucharist, to which strictly it belongs; it is much that, in a very able and learned Preface, he has vindicated the propriety of such publications; but it most pleases us that this sumptuous work is only an instalment and earnest of the publication of *all* our ancient English Service-books. Mr. Maskell, we find, speaks out most distinctly on the comparative merits of the first and second liturgies of King Edward. We thank him for this, and we quite agree with him, herein following even Horsley, that this is the subject which ought first to engage the legislative attention of the Church of England. Mr. Maskell says: "It is impossible to say how much of this omission of sound teaching and consequent forgetfulness has been caused by the *obscurity* of our present service." *Preface*, p. liv. And while he admits that the essentials of a liturgy have been retained, he regrets much that such a doctrine as the sacrifice in the Eucharist has been so veiled in the present Anglican service, and such a prayer as that for the descent of the Holy Ghost has been omitted. Of the Eucharistic rites, which, though not essential, are very important, he argues that we have gone too far in expunging the use of the cross, which the analogy of the other sacrament ought to have led the reformers to retain; and he quotes with distinct approbation Mr. Palmer's proof of the antiquity and universality of the practice of mixing water with the wine. "None," says Mr. Palmer, "can be more canonical and more conformable to the practice of the primitive Church. In the English Church it has never been forbidden or prohibited." *Orig. Lit.* p. 76. Mr. Maskell speaks of its disuse as "partial," p. lxxvii. In the Appendix, Mr. Maskell has reprinted the Clementine Liturgy—why this alone?—and Edward VI.'s first Liturgy. We are tempted to quote one passage:—

"Let the ancient liturgies and offices of the English Church be produced, and I cannot but believe that that extreme and injudicious, because indiscriminating, love of present observances will become temperate; and with a better knowledge, we shall seek to regain the good things which may have been taken from us, and speak plainly, and claim undoubtingly, and insist with all earnestness upon the privilege of still possessing, many means, as well of conveying as of receiving grace, which we cannot help acknowledging we had almost lost." P. lxxxiv. Mr. Maskell's is a work most important in itself, while most encouraging in its execution.

Mr. Dyce, of King's College, has published his "Introductory Lecture," (Burns,) on the Theory of the Fine Arts, of which science he is Professor. The varied accomplishments of this gentleman have placed him in the very highest ranks, as well of literature as of art; and we believe that we are not overstating the matter, if we say that his picture at the Royal Academy, and his fragment of fresco at Westminster Hall, have secured him, at a single bound, a professional reputation not inferior to the most distinguished among the English artists. We have a right to demand of Mr. Dyce, influenced, as he is, by the highest principles, and possessed not only of technical but historical knowledge which have seldom been combined, the production of works which shall lead to the existence of Christian art among us. To his musical learning we have often asked attention; and, we may as well say it, to it our readers have been much indebted. To be the editor of "Marbeck," and, in truth, the reviver of ecclesiastical Plain Song, and to be one of the six artists commissioned, *omnium plausu*, to paint a subject for the New House of Lords, are distinctions of which we cannot recall a parallel. Pencil and pen have been

cultivated by the same individual, with success, before; but to be at once the man of letters, the musician, and the painter—and to excel in each—we may say of Mr. Dyce, and of him alone. The Lecture which we are noticing, while it displays a very intimate knowledge of the purely formal and technical methods by which a science should be taught—(indeed, we trace in Mr. Dyce no common acquaintance with the scholastic philosophy)—at the same time, by adopting the synthetical mode, shows that, as a Professor, the lecturer will accommodate himself to his class. His logical division of religious art—to which, at present, he restricts himself—while popular, appears correct. We perceive indications of a subtle and refined theory upon scientific beauty in Mr. Dyce's mind, which we hope that he will find time to expand and apply; and we are not sure that he will not attempt to connect a critical view of abstract harmony with the natural laws of sound, colour, and form, in their respective practical applications; and from them deduce a general principle of art which shall explain the proper pleasure under varying circumstances deducible from æsthetics as a science. It is obvious that Mr. Dyce has singular acquirements for pursuing this very arduous and high subject. Let him but compress and concentrate his talents—let him pursue Christian art as his calling, and he will be discharging a "ministry"—the obvious danger of many talents is vagueness and indecision of purpose: the present lecture we value rather as an indication of what remains to be said, than as a sketch of the subject.

A very clever and effective pamphlet has appeared in the form of a letter to the Bishop of London, styled "Visiting Societies and Lay Readers, by Presbyter Catholicus" (Darling). It can scarcely be expected that we agree in all the pungent observations of this very vigorous writer, seeing that he is an advocate of the Poor Law, and one of the politico-economic school. As an *argumentum ad hominem* to those concerned in the legal enactment to which we refer, it must be a very perplexing specimen of that inconvenient form. But this is not so much our concern as the caustic way in which the inefficiency of certain recent schemes is shown up; and this, with great respect to the very eminent prelate who has originated them. Indeed, complete as is our reluctance to say anything in favour of the new "Scripture readers," we hold that, in one sense, the establishment of such a body is a step in the right direction; so far, that is, as it tends towards the recognition of a general ministration in Christian works of mercy, though we should have desired a restriction to such as are corporal. The prime defect of this recent institution is the absence of the Church's commission: what we want is a religious order living under rule. And the principle of converting apostate Christians by reading the Scriptures, is only another undisguised development of the monstrous Bible Society principle, which surely has been tried long enough to show its utter inefficiency, as well as its innate viciousness. The pamphlet well deserves a careful reading, not only for its wit, but for its practical knowledge of the subject.

We are glad to notice the new edition of "Bishop Wilson on the Lord's Supper," (J. H. Parker, Oxford,) because it is a genuine reprint; and its publication is due to the exposure which has recently been made of the unfaithfulness of the Christian Knowledge Society's editions. The present reprint, being cheap, correct, and elegant, we trust that no one will have recourse to the spurious Lincoln's-Inn-Fields copies. Mr. Parker has done real service to the Church of England, by giving us the opportunity, hitherto inaccessible, of circulating, in its true form, one of the best books extant. As an illustration of the positive ruin which was fast accruing to English theology, we may mention that very many extracts in the earlier editions of Wilberforce's "Eucharistica" were taken from the S. P. C. K. editions—of course without the slightest suspicion that they were other than fair and correct passages.

It would be doing gross injustice to so remarkable a book as Miss Goldie's "Freedom not Lawlessness," (Edinburgh, Grant,) to pronounce a hasty

judgment on it. The authoress has shown what the most richly endowed of her sex have so seldom shown,—great metaphysical insight and unusual powers of reasoning; and therefore her work is one which demands closer attention than we have yet been able to give to it. We can see, however, already, that it is profound, high-principled, and important; besides being, what is rare in Britain, dispassionate.

And we may similarly postpone our judgment of Mr. Courteney's "Future State," (Pickering,) which is full of valuable matter.

There are two other important publications which we announce, and which will be reviewed in connexion with the general subject of the state of the nation: Mr. Sewell's "Christian Politics," (Burns,) and Mr. Alexander Hope's "Essays." (Rivingtons.) The latter contains a good paper on Brute of Troy, as well as one on the study of Latin. To cultivate a good and flowing Latinity, we recommend the practice of translating, *vivâ voce*, all our Greek authors into Latin.

"An Order of Family Prayer," &c., by the Rev. W. E. Evans, Prebendary of Hereford, (Rivingtons,) is of a very superior kind, and accompanied by a beautiful introduction.

"Tales of the Martyrs, or Sketches from Church History," (second edition, Rivingtons, 1844,) are eloquent and clever; but we cannot think that they answer to their title. There is some Church feeling in them, certainly, but the writer of a small volume of *didactic fiction* has no right to *assume* the unfavourable view of Dunstan's character, or to rank Elgiva and the secular clergy at Calne among the *Martyrs*.

"Hours of Meditation," &c., by Heinrich Zschokke, translated from the German by J. D. Haus, &c., (Chapman and Hall,) is not an orthodox or safe book.

"The Sacred History of Man, with other Poems," by the Rev. A. Spalding, M.A., (Painter,) is a little volume containing some pleasing matter; but we have not found sufficient warrant to assure Mr. Spalding of his incorporation into the society of born poets.

All who are interested in the Irish Church ought to read an able and high-minded pamphlet, entitled "Second Thoughts on the Points at issue between the Established Church, and the National Board of Education in Ireland," &c., (Dublin, Grant and Bolton,) in reply to Mr. Woodward.

"Hints to promote a Life of Faith," &c., by a member of the Church of England, (Hatchards,) are in a devotional strain; but though by a member, they do not speak the doctrine, of the Church of England.

We cannot encourage Mr. M. Montague, author of "The Seven Penitential Psalms in Verse," &c., (Hatchards) to go on versifying; but if he will proceed collecting facts and giving us information, as he has done in the little volume which we have just named, we shall always be glad to hear of him, even if he continue to write in his present uncouth and eccentric style.

Of single Sermons we mention an able one by Dr. Jarvis, preached for the Bishop of London's Pastoral Letter, at All Souls, Marylebone. (Cleave.) We are quite sorry that Dr. Jarvis should, without any qualification, have expressed himself hostile to Monastic institutions. The phrase which contains this opinion is unguarded.

MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

REVIVAL OF CONVENTUAL INSTITUTIONS.—MONASTERIES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—The subject of Monastic institutions is daily growing in interest among us: prejudices are softening; and what was once in many but a bias and inclination, is becoming strengthened into deep and rational conviction. But with all this, there is, as might have been expected in exploring so untrodden a region, great confusion and ambiguity in the views of the heterogeneous class, who are not averse, or who are earnestly desirous for the revival in our Church of a Monastic order. Suffice it to give one instance, which may stand as a sample of many similar ones. In the Union Society at Cambridge, there was in the Lent term of this year a long debate respecting the advantages likely to result from the revival of Monasteries—a subject, by the way, *most* improper for discussion before such a body, and giving occasion for the utterance of ribaldry and abuse against holy things. Among the various speakers in support of Monasteries, I was informed by one present, there was little or no unanimity of sentiment as to what constitutes a monastery. Some spoke and voted in favour of their revival, understanding by the term monastery, a voluntary association of men, preparing, say for holy orders, or desirous of a year or two's retirement for purposes of study, and to a certain extent, of devotion. Others again regarded them as an organ, whose main object should be the evangelizing of large towns. Such notions, though in various degrees, deserve the caustic expression of Mr. Maitland—"playing at Monks:" still they are, doubtless, in many instances, but a transition to higher and truer views of Monasticism, and therefore by no means to be condemned.

This Cambridge narrative may be, as before remarked, taken as an image of the state of opinion now prevalent among those inclined towards the re-establishment of the Monastic institute. Such being the case, anything which incites us to the sifting of our notions, which presents a clear objective type to our minds, and which realizes and embodies our vague and shadowy imaginations, is of the highest and most pressing importance. Most true it is that what we want is action; but before it be safe to act, there is needed much thought and much research into the working of the system, as well in former days, as in other churches abroad, at present existing and energizing. But before all, let us be agreed about the definition of a Monastery: let us all have one form or pattern in our minds, which we may seek, if so be, to embody: without this unity we shall, when once action commences, split off and fall away, each complaining of the other, as having departed from the original idea, which formed the basis of operation, but which was in reality not one but multiform.

A monastery, then, herein stands distinct from all other religious

bodies, in that *the weal of the members of the body* is the primary and principal object of its concern. Men become monks with a view to save their *own* souls, to perform works of penitence, to advance each other in individual holiness. This cannot be too much dwelt upon—too intently realized. At this point it is that opinions respecting the Monastic institute first diverge. It is, indeed, most certain, that the individual members of the Church cannot advance in holiness without bringing down blessings upon the whole Church; they become as a city set upon a hill which cannot be hid, provoking others to good works: their ceaseless intercessions avail mightily to roll back the tide of evil—yet it was not for these ends that they entered monasteries and forsook the world: their rule regards not these ends; they are not formed and moulded with reference to them. These are collateral benefits, springing out of the Monastic institute; many and various. Of such nature too, are the aids likely to be furnished by it towards the evangelizing of large towns, and the education of the poor in them. Monasteries may be used for these purposes, but are not instituted for them.

Many have advocated the revival of Monasteries, as they call them, from feeling the inadequateness of the parochial system, as now existing, to cope with the masses of heathenism congregated in our large towns. Institutions to this end would be most valuable, and are not without abundant precedent in history: but why call them Monasteries? for their end is good, external to the body, not, as in Monasteries, internal. The Regular and Secular Canons of St. Austin in Mediæval times precisely answer to what is desiderated. They were bodies of ecclesiastics living together and employed, to a great extent, in the work of education. They differed in that the former cast all their property into one common stock, reserving nothing, as individually their own; the latter contributed a certain portion of their benefices for their common maintenance, retaining the management of the remainder, each in his own hands. Such institutions might, perhaps, be revived without much opposition, and to this end an investigation into the history and working of these societies would be valuable.

To return to Monasteries:—when once it has been clearly established that the end men should seek in entering convents is *the weal of their souls*, not an opportunity for active usefulness, the next consideration is, what means will best conduce to this end. Here, of course, we are met by the question of *vows*. Whether they be *essential*, may fairly be doubted, seeing that there were no vows in St. Basil's monasteries, nor are there any, as I understand, in the Béguinage at Ghent. But whether absolutely essential or not, they seem in the highest degree desirable. "Vows diminish the number of indifferent actions:" Monastic vows would serve to cut away all hankerings after that world which had been quitted, by rendering return to it with a quiet conscience impossible: besides, they would bring down God's blessing, through the sanction of the Church, on the parties taking them—no slight benefit: nor do I think any desirous of entering upon the Monastic life would shrink from them—rather they would eagerly desire the opportunity of irrevocably consecrating

themselves to God, by one act selling *all* they have, for the pearl of great price. It should be remembered, that none will seek to enter Monasteries, if they be constituted as they ought, from desire after an easy life, and a learned leisure. It will be the weary and heavy in heart, who have tasted of earth's Circean cup, who know their weakness, and how hard it is to move hand or foot without contracting some defilement; or it will be the unstained, the innocent, who seek perfection, fearing the world and its ways, though unacquainted with it, from whom veritable monks are to be expected. Will *such* men draw back from the vow of chastity, from the vow of poverty, from the vow of unqualified obedience to a superior and to his rule? I think not. Or if they do, surely they will sigh over it and constrain their weak will, lest ought be wanting from the completeness of the sacrifice. It is not man that they will see in each of these acts, but God. In the obedience vowed to the superior, they will vow obedience to God; while they humble their wills before their fellow-man, they will humble them therein before God. In the vows of chastity and poverty, they will but seem to draw nigher to the Virgin Lamb, even to Him, who had not where to lay His head. They will see Christ in everything: Christ will be to them all in all. Who can read the lives of ancient recluses, or in later days of De Rancé and the Trappists, without feeling, that though this be to the natural man hard, nay fearful; to the spiritual man it will become, through God, most bearable, or rather most earnestly to be desired. The vows to the one will be fetters of iron; to the other, His yoke which is easy, and His burden which is light.

Again, vows will deter the unreal, those who stimulated by the novelty of the thing might be inclined to try Monasticism for a while; but would pause if, once entered, they were bound for life. Let the noviciate be as long as you will, so that none be ensnared into monasticism, from ignorance of the rule or of themselves. But why should they, whose spirit still continues fervent, and whose will remains unshaken, be debarred the comfort and the privilege of making the state of self-discipline into which they have freely placed themselves unchangeable for the remainder of their lives? Why should they who have left the world from consciousness of their weakness to withstand all the assaults of the evil one, be hindered from supporting and strengthening in every lawful way the determination, from which in some hour of vacillation they may be sorely tempted to depart?

One word more and I have done:—it must be recollected that what is here said respecting Monastic vows, taken under the express sanction of the Church, does not apply in equal measure to private vows. On this latter subject, there is an excellent sermon of Mr. Newman in his last volume. There is an interesting account of the origin and history of the various Monastic orders in the Appendix to C. Butler's beautiful *Life of De Rancé*: to which, as well as to the life, I would refer the reader.

I am, Sir, &c.

F.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS APPOINTED.

Bp. of NORWICH, Aug. 25.

ORDINATIONS.

By the LORD Bp. of DURHAM, in Holy Trinity Church, Marylebone, on Sunday, June 30.

DEACONS.

Of Cambridge.—L. L. Brown, B.A. Trin.; S. Gray, B.A. St. John's.

PRIESTS.

Of Cambridge.—A. F. Pettigrew, B.A. Trin.; J. Romney, B.A. St. John's; F. Spedding, B.A. Emm.; H. R. Pittman, B.A. Clare H.

By the LORD Bp. of WINCHESTER, at Farnham Castle, on Sunday, June 30.

DEACONS.

Of Cambridge.—W. Sharp, B.A. Trin.; C. M. M'Niven, Trin.; J. Smith, B.A. St. John's; S. Seaman, B.A. Queen's; J. T. W. Baker, B.A. Clare H.; T. Halls, B.A. Caius; J. Watson, B.A. Caius.

PRIESTS.

Of Cambridge.—H. Downton, M.A. Trin.; R. P. Hutchinson, B.A. Corp. Chris.; T. G. Postlethwaite, B.A. St. Peter's.

By the LORD BISHOP of CHESTER, at Durham, on Sunday, July 14.

PRIESTS.

Of Oxford.—W. F. Addison, B.A. Wad.; J. Groom, B.A. Wad.; J. Booth, B.A. Brasen.; E. Pedder, B.A. Brasen.; J. H. Crowder, M.A. Mert.; C. K. Dean, B.A. Queen's.

Of Cambridge.—C. Badham, B.A. Emm.; J. S. Bage, B.A. St. John's; J. A. Burrows, B.A. Corp. Chris.; J. Hollingworth, B.A. Cath. H.; G. Tatam, B.A. Cath. H.; J. Lingham, B.A. Trin.; J. Royds, B.A. Christ's; S. H. Sheppard, B.C.L. Christ's.

Of Dublin.—J. Cox, B.A. Trin.; W. M. Colles, B.A. Trin.; A. Hume, B.A. Trin.

Of St. Bees.—F. B. Ashley, B. H. Browne, R. Cope, T. Ellerthorpe, R. Kinder, and J. Rimmer.

DEACONS.

Of Oxford.—H. Brooks, B.A. Brasen.; J. T. Pigot, B.A. Brasen.; F. G. Tipping, B.A. Brasen.; E. J. Dixon, B.A. Queen's; J. O'Brien, B.A. Queen's; J. Thomas, B.C.L. Trin.; A. T. W. Shadwell, M.A. Ball.

Of Cambridge.—W. H. Arret, jun. B.A. Queen's; W. Chamberlain, B.A. Corp. Chris.; L. Formby, B.A. Cath. H.; E. H. Gregory, B.A. St. Peter's; C. P. Wilbraham, B.A. St. Peter's; J. A. Kershaw, B.A. Trin.; E. F. N. Rolfe, B.A. Trin.; J. R. Parr, B.A. St. John's; W. Spence, B.A. St. John's; H. P. Stedman, B.A. St. John's; C. W. Underwood, B.A. St. John's; R. Whittaker, B.A. St. John's; F. Thackeray, B.A. Caius; J. Booker, B.A. Magd. H.

Of Dublin.—G. Marshall, B.A. Trin.; J. Pease, M.A. Trin.; J. T. McDonough, B.A. Trin. and W. Meara, B.A. Trin. (by lett. dim.)

Of St. Bees.—T. Allnut, G. Crighton, J. Crump, W. R. Duncan, T. C. Humfrey, G. L. Longland, H. J. Lodington, J. E. Leeson, J. Lowthian, H. Nembhard, H. T. Rees, and H. Sewell.

PREFERMENTS.

| Name. | Preferment. | Diocese. | Patron. | Val. | Pop. |
|------------------------|--|--------------|-----------------------------|------|--------------|
| Ashington, H. | { Kirkby-le-Thorp, & } Asgarby, R. | Lincoln..... | Marquis of Bristol | £287 | { 213 77 |
| Birtwistle, J. B. | Beverley Minster, P.C. | York..... | Simeon's Trustees | 128 | 4517 |
| Buck, R. N. K. | Bideford, R. | Exeter..... | L. W. Buck, Esq. | 633 | 5211 |
| Bucknill, W. S. | Burton Hastings, P.C. | Worcester.. | Thos. Grove | 87 | 276 |
| Burrell, M. | Chatton, v. | Durham..... | D. of Northumberland. 198 | 1725 | |
| Churton, H. B. W. | Icklesham, v. | Chichester.. | Bp. of Chichester | 715 | 681 |
| Cousins, J. | St. James, P.C. Preston. | Chester..... | | ... | ... |
| Cremer, R. M. | N. Barningham, R. | Norwich..... | | ... | ... |
| Denton, R. A. | Stour & Todber, R. | Sarum..... | King's Coll., Camb. | 655 | { 892 138 |
| Edmunds, J. | Castle Eden, P.C. | Durham..... | | ... | ... |
| Exton, R. | Hemley, R. | Norwich..... | Lord Chancellor | 150 | 71 |
| Flowers, W. H. | Ulceby, v. | Lincoln..... | Lord Chancellor | 146 | 787 |
| Fyffe, H. | { St. John, P.C. Lon- } don-road | Winchester.. | | ... | ... |
| Galindo, P. A. | Bradshaw, P.C. | Chester..... | Vicar of Bolton | 150 | 827 |
| Guillebaud, H. L. | Swineshead, v. | Lincoln..... | Trin. Coll., Cambridge. 240 | 2079 | |
| Hake, H. | Chilvers Coton | Worcester.. | Lord Chancellor | 106 | 2508 |
| Harvey, W. W. | Buckland, R. | London..... | King's Coll., Cambridge 300 | 435 | |
| Hashewood, W. P. | Ardingley, R. | Chichester.. | J. F. W. Peyton | 498 | 742 |

PREFERMENTS—Continued.

| Name. | Preferment. | Diocese. | Patron. | Val. | Pop. |
|------------------------|---|------------------|-----------------------------|------|--------------|
| Horne, W. | Limber Magna, v. | Lincoln | Lord Chancellor | £623 | 480 |
| Johnson, J. J. | Glenham & Normanby | Lincoln | D. & C. of Lincoln | 190 | 477 |
| Lancaster, T. B. | New Houghton, v. | Norwich | Marq. of Cholmondeley | 88 | 471 |
| Leathes, F. | Reedham, n. Freethorpe | Norwich | J. F. Leathes, Esq. | 68 | 303 |
| Marriott, J. P. | Cottesbach, n. | Peterboro' .. | Rev. R. Marriott | 607 | 614 |
| Mogg, H. H. | High Littleton | B. & W. | J. G. & H. H. Mogg | 106 | 82 |
| Oliver, J. | Warmington, v. | Peterboro' .. | Earl of Westmoreland ... | 97 | 1116 |
| Parker, W. H. | {St. Paul, p.c. Whip- pingham, I. W.} | Winchester | | ... | ... |
| Patteson, J. | {St. Jude, p.c. Upper Chelsea | London | Rec. of Upper Chelsea .. | ... | ... |
| Stretch, T. C. B. | Potterspur, v. | Peterboro' .. | Earl Bathurst | 116 | 1651 |
| Syer, B. | Kedington, n. | Norwich | Rev. B. Syer | 498 | 710 |
| Vincent, F. | Stinfold, n. | Chichester .. | Bp. of Chichester | 472 | 691 |
| Williams, R. W. | Stoken Church, p.c. | Oxford | Lord Chancellor | 176 | 1334 |
| Wray, G. | Ufford cum Bainton, n. | Peterboro' .. | St. John's Coll., Camb. | 480 | 1286 1101 |

APPOINTMENTS.

| | | | |
|---------------------|---|-------------------------|--|
| Collinson, J. | {Honorary Canon in Durham Cathedral. | Noad, G. F. B.C.L. | {Vice-Principal of Kingston College, Hull. |
| Godfrey, D. R. | {Principal of Grosvenor Col- lege, Bath. | Parish, Rev. Dr. | {Min. of Montpellier Chapel, Twickenham. |
| Grant, J. B. | {Master of the Endowed Free Grammar School, Haworth, Yorkshire. | Spurgin, J. | {Head Master of Maidstone Corporation Gram. School. |
| Ison, J. L. | {Chaplain to the Convicts at Norfolk Island. | Strong, T. L. | {Honorary Canon in Durham Cathedral. |
| | | Warneford, S. D.D. | {Honorary Canon in Glou- cester Cathedral. |

CLERGYMEN DECEASED.

| | |
|--|---|
| Barnes, W., late of Durham. | Jones, W. H., of Preston. |
| Booth, E., M.A., Incumbent of St. Stephen's, Salford. | Lane, T., Rec. of Horndon-on-the-Hill, Essex. |
| Curteis, S., LL.D. | Mill, T. V., Vicar of Northam. |
| Darcey, J., B.D. | Pelly, F., at Siston Rectory. |
| Davies, J., Curate of Llandfarnes. | Sanders, J., at the Priory, St. Bees. |
| Foxton, G., M.A., Rector of Newtown, in the county of Montgomery. | Sitwell, W., Rector of Morley. |
| Helm, J. C., M.A. | Thexton, J., Vicar of Beetham. |
| Hoskins, J. W., D.D., Preb. of Wells Cathedral, and Rector of Appleton. | Whipham, T., D.D. |
| | Williams, R., Prebendary of Lincoln, and Rec. of Great Houghton, Northamptonshire. |

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING,
AND REPAIRING OF CHURCHES AND CHAPELS.

SPECIAL Meetings of this Society were held on the 1st and 15th instant at their chambers in St. Martin's-place, Trafalgar-square, in consequence of the numerous and pressing applications for aid which have been received from various parts of the country. The Lord Bishop of London

presided; there were also present, the Bishops of Durham, Lincoln, Gloucester and Bristol, Norwich, Lichfield, and Chichester, the Earl of Harrowby, the Revs. Doctors Spry and D'Oyley. The Committee having, among other business, ordered the payment of ten grants to the

places where the works undertaken with the aid of the Society have been completed, (eight of these grants being voted towards building additional churches) proceeded to consider the applications for assistance recently received, and voted new grants of money towards building twelve additional churches or chapels, and towards rebuilding, enlarging, or otherwise increasing the accommodation in ten existing churches or chapels, making twenty-two grants in all. The new buildings are to be erected for two districts in the parish of Gainsborough, and for districts in the parishes of Middleton in Teesdale, Durham; Ashbourn, Derby; Sandbach, Cheshire; Woolwich, Kent; Calverley, Yorkshire; Barnstaple, Devon; Bushbury, Staffordshire; Lynn, Norfolk; Gosport, Hants; and Didsbury, a chapelry in the parish of Manchester. The churches to be enlarged, &c. are situate at Ystradyfodwg, Glamorganshire; St. Feock, Cornwall; Great Bookham, Surrey; Lower Guiting, Gloucestershire; Yardley, Herts; Ninebanks, Northumberland; Stranton, Durham; Kirkdale, near Liverpool; Attleborough, Norfolk; and Tarrant Gunville, Dorset. Five of the districts in which new churches are to be built, are situated from one to seven miles from the nearest churches, and, although the other districts are nearer to places of worship, they are equally destitute of accommodation, as those churches are fully occupied by the inhabitants of the districts to which they properly belong. The population of the twenty-two parishes now assisted is 462,000 souls, the number of existing churches is 72; containing accommodation for 69,034 persons, and including 18,994 free seats. The free church room is therefore only one seat for twenty-four inhabitants. The additional accommodation to be obtained by the execution of the works referred to in the applications which have now been considered, is 6,199 sittings, 4,940 to be

free and unappropriated. It will be observed that five-sixths of the new seats are to be free; indeed two of the new churches, viz., those intended to be built at Middleton and Gosport, will be wholly free; a further evidence of the growing conviction that it is of the utmost importance to provide the labouring classes with the means of attending public worship. The aggregate amount of the population of the twenty-two places above referred to, when compared with the total present provision of church room therein, does not convey an accurate idea of the wants of particular parishes; and without again calling attention to the parish of Manchester, it should be noticed that Middleton in Teesdale contains a population of 3,000 persons, and has one church with 284 sittings. Woolwich contains nearly 28,000 inhabitants, with one church accommodating 1,500 persons, and a proprietary chapel. Kirkdale, a suburb of Liverpool, has a population of 5,000 persons, rapidly increasing, and 960 sittings in the chapel, 100 only of which are free. Lynn, with more than 12,000 inhabitants, has two churches, accommodating about one-sixth of the number, but affording free accommodation for only 450 persons. Gosport, containing a population of nearly 8,000 persons, with only a proprietary chapel containing 1,000 sittings, of which only about 300 are free. Sandbach with 6,600 inhabitants, and 1,247 sittings in two churches, only 224 of which are free. In these six parishes, therefore, there is a population of 63,000 persons, 55,901 of whom have no seats provided for them in the existing churches, in which the free accommodation is only 1,822 seats, or one sitting for 35 persons. The Board have determined that in future they will hold a meeting on the third Monday in July in each year, instead of the usual meeting in October; they have, therefore, adjourned their sittings to the 18th of November next.

THE CHURCH IN THE COLONIES.

STATEMENT, &c.—The present condition of the Church in the Colonies and dependencies of Great Britain is such as to demand the immediate attention of the whole body of faithful members of the Church of England.

The maintenance and extension of the

Church in the Colonies is mainly dependent upon the Society for the Propagation of the Gospel. The annual income of this Society has increased since 1837, from 12,000*l.* to 47,000*l.*; but so many and so urgent have been the calls from abroad, that even this four-fold in-

crease of its means has been found insufficient to keep pace with the increased demands upon them.

While great numbers of our countrymen are, every year, encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty second only to that of providing for the spiritual wants of the population at home, to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion, and the means of Christian education for their families.

A reference to the rapid growth and extension of our Colonial Dependencies will be sufficient to account for the constantly increasing expenditure into which the Society has been led. To one division of Canada alone, half a million of people have been added within the last half century; while the many important settlements of Australis, Van Diemen's Land, the Cape of Good Hope, and New Zealand, have sprung up during the same period.

Upwards of 650,000 persons, and they mostly of the labouring class, have gone forth from the United Kingdom, to settle in some one or other of the Colonies, within the last twenty years; and the yearly average of colonial emigration exceeds 40,000. These multitudes are almost entirely dependent, for the supply of their spiritual necessities, on the funds of the Society; and when to the demands of the emigrant is added the still more fearful destitution of the convicts in our penal settlements, it will be admitted that unusual exertions have been required. Those exertions have been freely made, and 150 Clergymen have been added to the number of the Society's missionaries since the year 1838.

The consequence of these efforts has been, *not only the absorption of the Society's ordinary income, but the total exhaustion of its funded capital.*

Henceforward, therefore, the amount of assistance which the Society can render to the Colonial Church and its missions among the heathen, must depend on the yearly contributions of Christians

at home. The Colonies themselves are making great efforts both for the present support, and the permanent endowment, of their own Church. In the North American provinces, in the West Indies, and in the Australian settlements, a spirit has been aroused which shows that not want of zeal, but want of ability, compels them still to look to the Church of England, and to that Society which has so long and so largely administered to their wants. Deeply important, therefore, it is that the Society should be enabled to maintain and extend its operations. Those operations cannot be maintained, even on the present scale, at a less charge than 80,000*l.* annually. But the present receipts of the Society, from all sources, (including the collections under the Queen's Letter), cannot be stated at a higher amount than 60,000*l.* Thus, then, *an immediate increase of 20,000*l.* a year is absolutely necessary to sustain the Society's existing missions,* while, to meet the many urgent claims from every quarter which the Society is now compelled to refuse, an addition of 40,000, so as to raise its *permanent annual income to not less than one hundred thousand pounds,* is required.

At a late Special Meeting of the Committee, appointed to consider of the best means to be adopted for raising the income of the Society so as to meet its increased expenditure, it was agreed, that, as the mainspring of the Society's augmented supplies hitherto was in its Parochial Associations, it needed only to extend the system of Parochial Associations, in order to secure a sufficient annual income.

The following Resolution was also unanimously adopted:—"That it is highly important that it should be made generally known among the members of the Society, that its present operations might be maintained in their full efficiency if each member would either double his own subscription, or procure new subscribers to an equal amount; and that this suggestion be respectfully communicated to every incorporated and associated member.

79, Pall Mall, July, 1844.

BISHOPRIC OF NEWFOUNDLAND AND THE BISHOP'S CHURCH-SHIP.

It has been thought advisable to give as wide a circulation as possible to the efforts now making for providing for the spiritual necessities of the remote diocese of Newfoundland, as well as to furnish some information, not only to the Bishop's immediate friends, but to those interested either by personal connexion or otherwise with the welfare of the British Colonies, on the present opportunity of making some offerings towards this interesting object. With this view a statement is drawn up, which it is hoped will be interesting to the Church.

Few readers will have forgotten either the fund which, in the first instance, was raised by the Society of Queen's College, Oxford, or the affecting and beautiful letter, in which, while acknowledging the Christian liberality of his friends, Bishop Feild took occasion to announce the wants of his diocese, and the way in which he proposed, under God's blessing, to meet them. Such wants the Bishop ranged under five heads:

1. A Cathedral, which it is understood has not been commenced. Not much has been contributed in England, since the time of Bishop Spencer's appeal, specifically to this object: it is a most important one: and it is obvious that a cathedral ought to be planned on our ancient models, and not as a mere parish church. It seems, therefore, perhaps, in a sense providential, that Bishop Feild, having the whole work before him, may be enabled to proceed upon such principles, and with such a regard to the expansion of the Church, and the existence of a caputular body, as was the main idea of the founders of bishops' sees.

2. A Residence for the bishop. A special fund has been commenced in London for this object, which, at present, nearly reaches 100l.* The subscription is headed by the Bishop of London.

3. A Library, for the use of the clergy, and theological students. It is scarcely needful to observe, that there is no collection of books on the island. If this want of Newfoundland were more fully made known, a very great multitude of books would be sent in. There is scarcely a clergyman's study in England which does not possess its duplicates: and there are no books too insignificant to

have their value where there are none. Let us realize the state of a country, where the clergy are for the most part but scantily taught, and where the Bishop has not the simplest machinery for teaching, and they will soon feel the force of an appeal for a permanent library. Mr. Darling will receive books for the Bishop,—or they might be transmitted to 79, Pall Mall. Of course their destination ought to be marked; and if but few can give one of the Benedictine Fathers, most of us could give an octavo or two.

4. A Missionary-Ship. This head may be introduced by making another extract from the Bishop's letter:—

"The Visitations and journeys of the Bishop are nearly all made by sea. 'Our roads,' said the late Bishop, 'are all on the high seas.' The Bermudas lie at least 1,000 miles from the nearest part of Newfoundland; and in Newfoundland itself, the settlers are all on the coast, scattered and dispersed, here and there, in small villages, or in a few fishing huts, which can only be approached by sea. For visiting these, whether for the more solemn purposes of Consecration or Confirmation, or for ordinary pastoral intercourse and supervision, it is quite necessary that the Bishop should be provided with a sloop or yacht. The late Bishop represented, in strong terms, the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of 1842, he says, 'The difficulties that await me are heavy and manifold . . . to traverse 1200 miles of the most stormy and dangerous seas in the known world I have no facilities afforded me. In these visitations, an open boat must frequently be my transport, and a fisherman's hut my lodging.'

"In addition to the use of such a vessel in the periodical or occasional visits of the Bishop, which it is obviously desirable he should be able to make at the seasons most convenient to the parties concerned in them, very great good might be effected by fitting up the yacht for the purposes of Divine Service, so that the scattered settlers on the coast might be invited, in turn, to attend and partake of the different ordinances of religion at the hands of a Chaplain or Missionary, when the vessel is not engaged for the Bishop's special purposes. In Archdeacon Wix's affecting journal, mention is made of 'floating grog-shops' as the great curse of the country; surely

* About an equal amount was raised at Liverpool.

a floating chapel might be provided and maintained to counteract, under the divine blessing, some of these miseries. It is supposed that steamers, or private yachts, are sometimes disposed of at great reduction of the original cost, which might easily be adapted to these sacred and merciful purposes."

When the Bishop's appeal came out, it was thought that this need would be at once supplied from the Christian liberality of the merchants and traders to the colony. But it was left to the good feeling of a private clergyman. Before the Bishop left England it was his gratification to receive a fine schooner, which had originally been built for a yacht. It was found, however, that this vessel was not suited for the navigation of the narrow bays and inlets of Newfoundland, and, with her donor's consent, this vessel has been exchanged for one of smaller draft and tonnage, the *Hawk*, now fitting out in the Surrey Canal Dock. We do not like to approach private matters; but if it be said that the ship originally given was called the "*Eden*," those who are acquainted with the Rector of Leigh, Essex, will know to whom to attribute this noble present. We have been more pleased with this gift than with any other reply to the Bishop's appeal; perhaps because it seemed less likely to be answered, at least in this encouraging way. The schooner *Hawk* will sail in about a fortnight, and she will be supplied with some of the decent ornaments for the due celebration of Divine Service. Surely the very touching purposes to which this vessel will be dedicated—one, it is conceived, new to the Church,—will warm the hearts of those who have the means to add something to her ecclesiastical fittings. The Bishop of New Zealand's "Church Tent" has now a parallel in the Bishop of Newfoundland's "Church Ship;" and as the one has become a tabernacle in the wilderness, may the other, not an unfitting type of the Church itself, pass in peace over the waves of this troublesome world, so that its company may be brought into the haven where they would be. We suggest such gifts as the value of a handsome set of service books; a chalice and paten, the cost of which (small) would be about 10*l.*; some vestments; and the price of a font. Many offerings which have not

been named will doubtless suggest themselves to our readers.

5. Clergy. The *Hawk* conveys a clergyman, two catechists, and two students.

In conclusion, it is urged upon all friends of this mission to make such offerings as they may be permitted, at once. The General Fund amounts to about 2,000*l.*; and this, though a cheering sum, might, and ought to be, much enlarged. The merchants of Newfoundland, if they hope for a blessing on their trade, must not be behind-hand: at any rate, the sailing of this ship presents an opportunity of conveying to the diocese, without cost and with greater care, gifts which, while they will be of immediate use, will not only cheer but strengthen the Bishop, at the commencement of his labours. This much, all who have the honour of his acquaintance will thankfully acknowledge, that if earnestness and simplicity of heart, if self-denial, and zeal, are the earnest of a blessing, Bishop Feild's episcopate will be most blessed. It is consoling to recall the noble plan of a common life and of a religious rule, which the Bishop will not only prescribe, but of which he will set the example, to his clergy: and when we remember that this note is rung so cheerily in the world's worst climate, and on its wildest coast, it is easier to contemplate than to measure such self sacrifice.

Circumstances have occurred which will prevent the immediate sailing of the *Hawk*, and since this delay will give opportunity for creating a more general interest in her voyage and in her future employment, it may be well to mention that at present she is fitting out in Messrs. Hackwood's Dry Dock, Rotherhithe; and that, on the 7th of August, she will lie in the river off the Blackwall Pier, preparatory to her sailing, which will, it is hoped, take place on Monday or Tuesday, 12th or 13th of August.

Contributions to the Newfoundland Special Fund, as well as offerings for the purposes indicated in the above appeal, such as books, &c., will be received at the Society for the Propagation of the Gospel's Office, 79, Pall Mall, where information will be gladly furnished respecting the Church-Ship, or such other matters connected with the Mission as may be required.

July 29th, 1844.